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Selected Short Sermons
by Earl Riney

Frequent testing of a friendship is one of the surest ways of losing it.

* * *

The best things in your home are what money cannot buy.

* * *

For a man to live at his best, he must live creatively.

* * *

Nothing can be more habit-forming or harmful than accepting half-truths or gossip.

* * *

There is hunger for love and appreciation in this world, as well as hunger for bread.

* * *

Age is neither a visitation nor a penalty, but rather an accomplishment and a fulfillment.

* * *

You cannot do a kindness too soon, because you never know how soon it may be too late.

* * *

Faith is one of the forces by which men live, and the total absence of it is collapse.

* * *

Refuse to accept anything as authentic until you have separated fact from fiction and satisfied yourself completely as to its reliability.

* * *

Make the other man—every other man—feel important. They, in turn, will make you more important, will build you greater than you could ever build yourself.

* * *

Be tolerant; accept people as they are; try to bring out in them that type of behavior which is best for you both. Put up with them, remember that they have to put up with you.

* * *

Divorces are comparatively rare among people who worship regularly, for, beyond the spiritual good it does for the worshippers, it also insures their marriage against futility and sordidness.

* * *

With kindness you can give a man back his self-respect, you can bring life to smothered dreams, you can mend broken hearts, you can bring heaven down to earth . . . and in so doing you become great for only those with kindness are truly great.

* * *

No matter what we call our form of religious thinking we have to keep open the channels for blessings by some attempt to practice Christian character. Dirt blocks that line just the same as it does any other.

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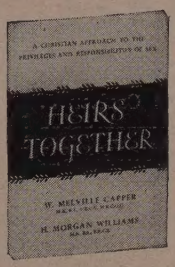

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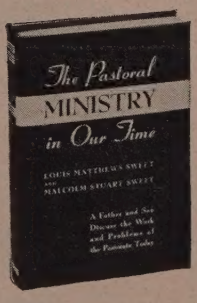

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THE EDITOR'S DRAWER

IF YOU HAD IT TO DO OVER AGAIN

Easter brings the climax to a season's work. Congregations reach a high point. The minister is tired and needs to relax. He also needs the opportunity to think over the past year. In his moments of relaxation he will think of things undone which should have been done; he will think of things done which were badly conceived and executed. But ahead lies a new year—an opportunity for new plans, new personal disciplines and new church programs.

It is wise to talk these things over with the proper church board. The modern minister knows the techniques to sustain congregations during the late spring weeks. He needs to know also the best method for getting consideration of the program for the year ahead before Easter lies too far in the past.

William H. Leach.

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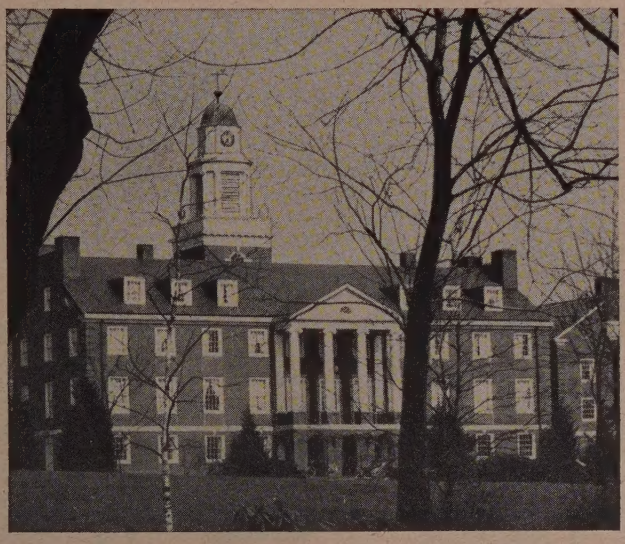

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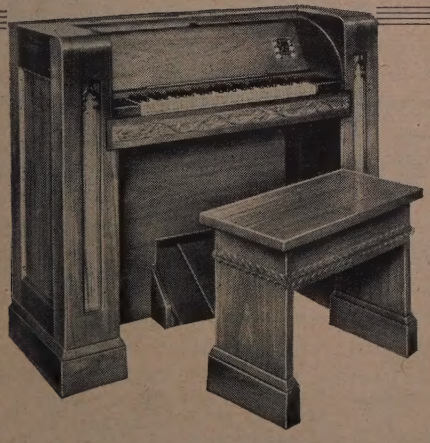

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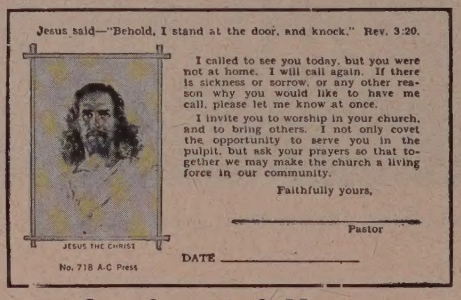
Jesus said—"Behold, I stand at the door, and knock." Rev. 3:20.
I called to see you today, but you were not at home. I will call again. If there is sickness or sorrow, or any other reason why you would like to have me call, please let me know at once.
I invite you to worship in your church, and to bring others. I not only covet the opportunity to serve you in the pulpit, but ask your prayers so that together we may make the church a living force in our community.
Faithfully yours,
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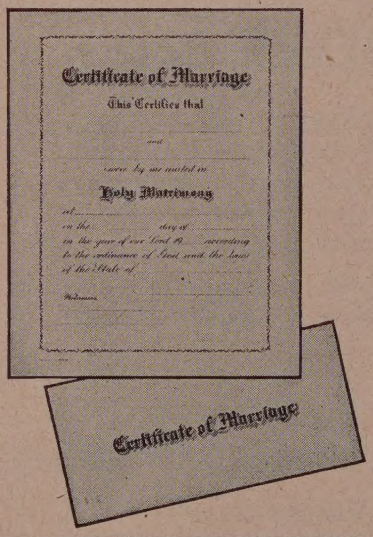

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Ministerial Oddities

Collected by Thomas H. Warner

January 6, 1949, Vatican sources said Hungary has decided that all Catholic clergy in that Communistic-controlled country henceforth will receive their pay from the government. The information was brought to Vatican City through Monsignor Giulio Czapick, archbishop of Eger, Czechoslovakia.

* * *

Our predecessors were expected to get along on a small amount of money. A north country English newspaper of forty-five years ago, contained an advertisement for the help of a clergyman. He was asked to undertake to teach all the local children, Latin, Greek, Navigation and Plain Sailing. He was offered the princely sum of twelve pounds ($60) a year.

* * *

Cyrus H. McCormick, the inventor of the harvester, had no patience with abolitionist churches. His pastor was R. W. Henry. He was in the habit of borrowing money from McCormick, and also got free coal from the harvester factory. One Sunday he preached a sermon denouncing slavery. McCormick cut off his coal supply, and insisted on the repayment of the money Henry had borrowed. He removed his membership to another church "where the minister had the good sense to leave controversial topics alone."

* * *

George W. Pullman, the sleeping car magnate, built the town of that name. When a Methodist minister tried to rent the Green Stone Church for less than $300 he met with a cool reception. Pullman said, "When the church was built it was not intended so much for the moral and spiritual welfare as it was for the artistic effect of the scene."

However, Dr. Oggel, a Presbyterian, took over the building later. He preached a sermon lauding Pullman, during which he read a newspaper clipping nominating Pullman for President of the United States. His text was, "Thou hast made him a little lower than the angels."

* * *

In 1948, on the eve of being committed to jail for a month for nonpayment of rates (taxes) for the part of the church in which he lived, Leon Atkin, minister of St. Paul's Congregational Church, Swansea, was reprieved. At the conclusion of a serv-

(Turn to page 46)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXV
NUMBER 8
MAY, 1949

Audio-Visual Aids In the Church

A LARGE portion of this issue has been given to the use of audio-visual aids in the work of the church. We believe that our readers will find it useful. The growth of interest in this field has followed very closely the production of increasingly adequate technical equipment. We commend every article both to ministers and interested lay people in the churches.

The Gospel Is Worth Preaching

MINISTERS are not usually too enthusiastic in their endorsements of the sermons of a brother preacher. When you hear a genuine compliment from one of the cloth your ears naturally get a special signal. This happened a few weeks ago when one of our friends was discussing the preaching of a guest in our city.

"Every time I listen to one of his sermons I am reassured that the gospel is worth preaching," he said. That is a mighty fine comment. One must be a preacher, indeed, to deserve it. Into the sermon must go all of the defined pulpit arts. To these must be added personal consecration and prayer.

At the same time the comment causes some self searching among a few of us who may have missed the goal. What are the convictions of a congregation when we conclude a service? Is it convinced that the preacher is a brilliant man? That he knows his Bible? That he is a genius of exegesis? That he likes people? That he has given an appealing picture of Jesus Christ? Or the final ambition of every preacher that he has assured people that the gospel is worth preaching.

"I used to think that I had to be a great advocate to make all things plain," said a successful preacher. "On the great days of the year I attempted to convince the congregation that the Bible was true. I defended the theory of the virgin birth; I proved beyond a shadow of doubt the truth of the resurrection. Then I had a great personal experience. I changed my style of preaching. I proclaimed the gospel truths and left the reception of the preaching to God. For me the reading of the Scriptures became a sacrament. I left off arguing and revealed the gospel at its best. My own soul grew light and congregations were responsive. There is a power in the gospel not revealed in personal eloquence."

More Things Are Wrought by Compromise Than This World Dreams of

"STATESMANSHIP is the ability to use human cussedness for the public good," is a statement sometimes accredited to Abraham Lincoln.

Good pastoral leadership is just as surely the ability to use human frailty for the glory of God. A study of the great men of the Christian faith reveals that God has been able to build his kingdom through the agency of imperfect humans.

Henry Ward Beecher asserted, rather cynically, in his lectures to young ministers that "the Holy Spirit can dwell with many women with whom you can't."

The art of knowing when and how to compromise, and when not to, is one of the most valuable sought qualities for any leader. There are times, of course, when compromise may be pure cowardice. But there are other times

(Turn to page 79)

Understanding the "Nervous Breakdown"

What It Is

by C. R. Thayer

Mr. Thayer is writing several articles on "The Nervous Breakdown" to help ministers understand a condition they often meet in their parishes and alas! too often in themselves for the ratio of nervous breakdowns in the ministry is too high. A frank understanding of the affliction may be the best preventive. Last month's contribution discussed the matter under the subject "What It Is Not." The insertion next month will discuss "The Treatment of the Nervous Breakdown."

DENIAL is easier than affirmation. In our last article we pointed out several misconceptions of the "nervous breakdown." We do not find it so easy to say precisely what it is. In fact, we find it so difficult that instead of offering one all-inclusive definition we are going to offer a series of definitions. No one of these will be adequate or complete in and of itself but if taken together we hope they will be reasonably representative of the modern approach to an understanding of this subject.

As one drives along Skyline Drive in Virginia, he gets views of the beautiful Shenandoah Valley from various vantage points along the Drive. Not one of these views gives him the complete panorama of the scenic valley. But by piecing together the various "views" he gets a better idea of both its extent and beauty than he could possibly get from any one vantage point. So with our "outlooks" upon this great subject of "nervous breakdown." No one definition will be adequate or complete. There will be considerable overlapping but we hope to get a reasonably accurate "over-all picture."

I

For our first "approach" let us offer the statement that a "nervous breakdown" is often the surface manifestation of a deep emotional difficulty. In proposing this statement, we realize that a number of assumptions underlie it, assumptions not always generally accepted. One of these is that the emotional life of any individual is a matter of prime importance. If we have been in the habit of assuming that man is a "rational" creature who bases his decisions and actions upon logical thinking or, if in an effort to be more practical, we suppose that the governing factor in human conduct is self-interest, it is going to be difficult for us to believe that the basis of most conduct — even in the most highly educated is emotionally "born and bred." Certainly we shall never understand human behavior in general, or the "nervous breakdown" in particular, unless we grasp the all-pervading importance of emotions in human living. We will not attempt here to define the word emotion or to list the emotions themselves.

A second assumption underlying the definition just given is that these various emotions often conflict with each other or with accepted standards and requirements of the group or, at times, with both. Many movie plots (and movies, by the way, are one of several proofs that people are more interested in emotions than in logical processes or self-interest) are based upon the conflict of some emotion, usually either love or desire for success, with other emotions such as love for parents, love of country or fear. As an example of emotions conflicting among themselves, we can cite battle conditions where the emotion of fear often conflicts with love of country and the desire to appear well before one's comrades. Or in civilian life we might cite the case of a woman with an unfaithful husband whose love urges her to keep her husband but whose pride urges her to be rid of him. Conflicts of emotion such as these have in numerous cases proved sufficient to precipitate "nervous breakdowns."

Not only do the various emotions conflict with one another but in our type of civilization their outward expression often conflicts with social custom, accepted standards or even the "principles" of certain religious groups. In "sophisticated circles" the display of fear, wrath, affection, pride or most any of the emotions is considered quite "vulgar" and out of place. In such circles the "gentleman" and the "lady" never become excited but remain cold, unemotional creatures. Certain ascetic types of religion re-enforce this general conception of what is proper in human behavior. Too often the trend of education has been to minimize the expression as well as the importance of the emotional life of individuals. When we add to all this such necessities of a highly civilized existence as respect for property, for persons and even for the feelings of others, the outlets for emotions are even more tightly restricted. Perhaps the turbulence of adolescence is due not so much to internecine strife among the strong and newly emerging emotional forces of the youth as it is to the collision of these powerful emotions with the conventions of society and the powerful wishes of older folk. At least the claim is made that in certain types of more primitive civilization (where little effort is made to regulate the conduct of young people) adolescence is not the troublesome period that it is in our civilization.

To make a complicated matter still more complicated, we face the additional fact that it is quite possible for an individual to possess toward the same person or thing in his environment completely contradictory and conflicting emotions. The technical name for this phenomenon is "ambivalence." It is not difficult to find examples of this in everyday life. The mother who professes deep concern over a child and who at the same time abuses or neglects the child; the daughter who never writes her mother and yet laments wildly at her death; the lover who swings all too easily from "sugarish" devotion to burning hatred and back again — all these cases and many more which the reader can supply are examples of so-called "ambivalent" or contradictory feeling.

The third major assumption underlying our definition is that emotions or emotional conflicts must eventually find an outlet. Now it is not always possible — or at least expedient to give them immediate vent. But vent they must have, sooner or later. And, generally speaking, the longer their expression is delayed, the more violent and unreasonable will it be when it can and does come out. The wife who has to put up with an "out-of-sorts" husband knows that she is being made the "scapegoat" for the pent-up resent-

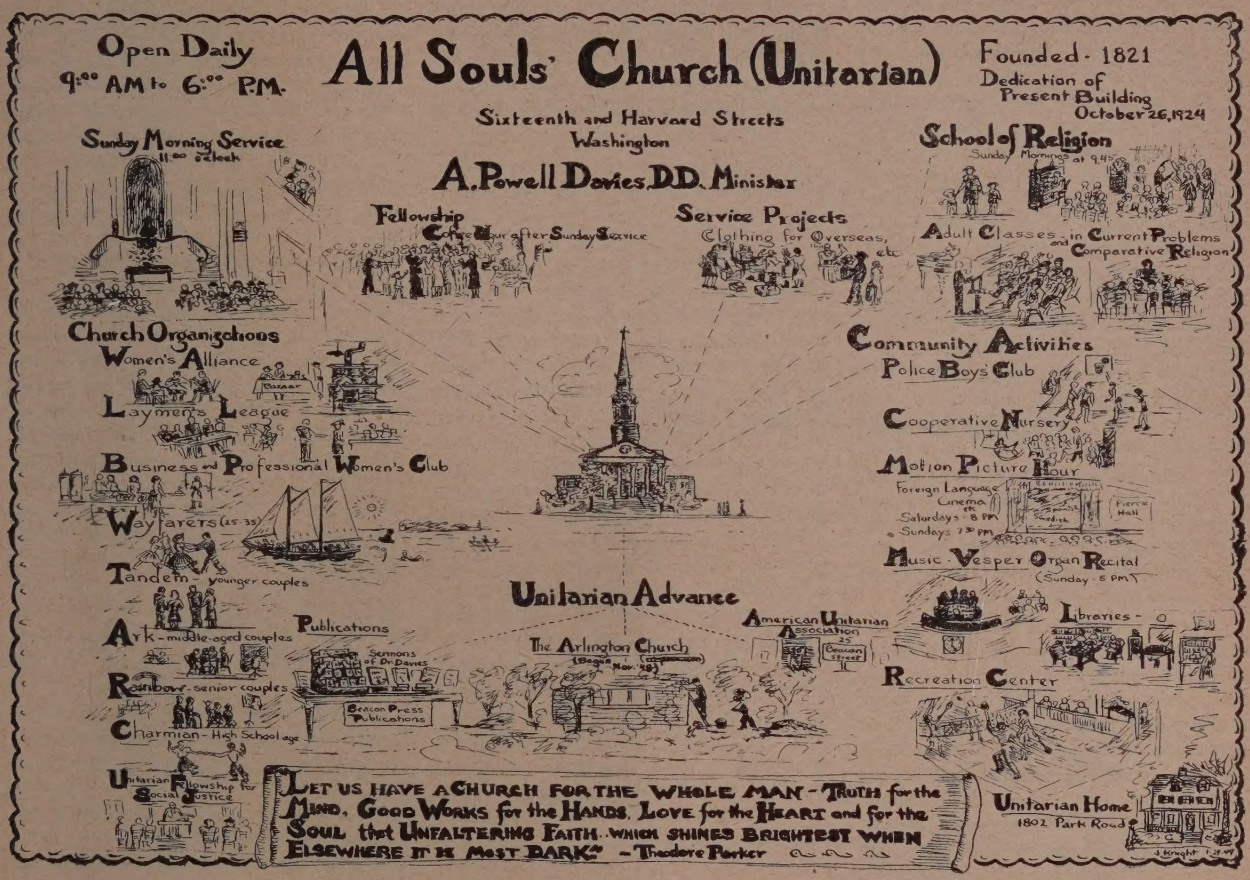
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TABLE MAT PUBLICITY

Here is an idea which other churches will find useful. All Souls' Church (Unitarian), Washington, D. C., has designed a place mat for the dining table which tells an interesting story of the church activities. Many people attend the social functions of the church who are not regular attendants at the services of worship. Many who attend the Sunday services do not read the church calendars seriously. The mat offers a good conversation piece. It gives an excellent opportunity for the non-member to become familiar with the many activities of the modern church. This particular mat, 8½x12 inches in size, has been printed by the multilith process. Laurence C. Staples, executive director of the church, has sent this information to us.

ment of her husband at his employer, to whom he did not dare reply as he might have liked to. And what of the man who has no wife or other person who can or will act as a "delayed action" vent for his stored-up resentment? He dares not "tell off the boss" and yet has no one either at home or abroad who wants to listen to his complaints. (Some progressive firms pay counselors to whom such people may "spill over" and "let off steam"). Inevitably, he nurses his grievance, imagined or otherwise, until it becomes so surcharged with emotion that he is no longer capable of rational thought about it. Or, a person is deeply hurt by some thoughtless remark made by a friend or acquaintance. Instead of "getting it off his chest" by asking for an apology or expressing to the person concerned his feeling of hurt he continues to brood over the thing until it attains proportions far beyond any conceivable merit. Meanwhile he does not breathe a word of it to anyone, even to the person who made the remark. He is not going to "let on" that he is hurt — he supposes that he can "keep it to himself." But he can't. Sooner or later it may break out in some disguised form which will fool even the careful sentries that he has set up to prevent its escape.

Outlets for Emotion

There are two outlets for emotion; there are two avenues for its expression, whether the expression is immediate or delayed. One outlet is the physiological. Thus the angry man flushes in the face, clenches his fists, tightens his jaw and his blood pressure rises; the fearful man trembles, feels a peculiar sensation in the stomach and feels an impulse to flee or to fight; the pleased man smiles. The other avenue of expression is psychological. The angry man, for example, launches a tirade against the offending party or thing, then offers to fight or haughtily strides away. Since man reacts as a "unit" the line of demarcation between physiological manifestations and psychological manifestations is rather indistinct.

All these are examples of giving immediate expression to an emotion. But when through choice or necessity the emotion is not immediately dis-

charged — when one, for example, hides his grief, hurt or anger the physiological and psychological processes do not cease to exist. The angry man may restrain his angry words and may even be able to keep his face from flushing. He may even be able to muster a sweet smile. But he cannot control his blood pressure and it remains high much longer if he chooses to "boil inside" than if he had chosen to give immediate vent to his wrath. Similarly, interference with digestive processes lasts longer in the man who hides his fears than it does in the man who discharges his fears in some appropriate action. And the psychological "results," like the physiological, are only re-enforced by their failure to find immediate release. Suppressed emotions "color" both action and thinking over a much longer period of time. The longer they are suppressed and the more effective the control seems to be, the more certain they are to reappear, perhaps in some subtle and even irrational form.

Thus it is that suppressed hatreds, hurts, griefs and resentments can on the physiological side bring about cardiac and digestive disturbances and various kinds of pains, numbnesses, and sicknesses. Thus it is that they can and often do aggravate illnesses which seem, or actually are, physically caused. They can even lead to accidents. On the psychological side they can "break out" in all kinds of strange behavior — much of which may seem to have no connection at all with them. Even the psychiatrist is sometimes puzzled to find the connection between the observable but bizarre behavior and the unseen emotional conflict material which has given rise to it.

Horney has given a convenient though rough classification of neurotic behavior. She recognizes three types of which she speaks as moving toward, against, and away from people. The first comprehends the behavior of those who become unusually dependent upon others and excessively desirous of praise and other forms of support; the second comprehends those who become antagonistic or even criminal in their determination to get back at those who have wounded or deprived them; the third comprehends those who become shy, who brood much and withdraw from people and who lose interest in activities and in life in general.

To summarize: emotion, whether blocked from without or inhibited from within, does not thereby cease to exist. In either event, it seems to gain rather than lose in force by its delay in expression. If it is suppressed it may come out in disguised, even in bizarre, forms. But out it will come in either physiological and psychological symptoms or often in both. The physical symptoms may simulate or aggravate most any illness known to man; the psychological symptoms may take the most diverse forms of unusual behavior, though Horney's threefold classification will perhaps take in most of them.

We have oversimplified our statements in the interest of clarity. There are seldom any "simple" primary emotions to be suppressed or to engage in conflicts. In the complex life of human personality whole "clusters of emotions" of which various constituent elements are in various stages of suppression engage in tugs-of-war within the personality. The situation changes from day to day and from hour to hour much more rapidly than does the political situation in certain Latin-American countries. Maybe the poor demoniac of the Bible who said "My name is Legion" sensed this dimly as did the more modern man who said, "I am no man; I am a battlefield." In some instances where the person involved has the unfortunate facility of dodging his own problems the situation becomes as complex as a mathematical equation involving terms up to the nth power. Little wonder then that when one of these complex emotional tangles "surfaces" in either sickness or strange behavior or both that its complexities may for a while baffle even the psychiatrist.

II

Our second definition of the "nervous breakdown" is perhaps little more than a repetition of the first. It is, that a "nervous breakdown" is the eruption of deeply repressed emotional conflicts, which eruption takes the form of physical and/or behavioral symptoms. The new element in this definition is to be found in the word "repressed." We were talking a bit ago about suppressed hatreds, grief and resentments. We gave as examples an employee who dared not talk back to his employer and a person deeply hurt by some thoughtless remark who never "let on" he was hurt at all. We saw how social custom, education and even religion in certain forms discourage the open expression of many emotions. But all of this had to do with what we might call voluntary control. The individual knew he had these feelings and made an effort, at least partly successful, to refrain from exhibiting them. But in some cases the individual will not admit even to himself that he has these emotions. He tries to convince himself he does not. He does not want to believe that he (or she) harbors any jealousies or sex emotions. Therefore he (or she) calls them by some other, nicer name. When a person attempts so to "fool himself" he faces a more difficult task than when he is simply attempting to deceive or mislead others. But it can be done. We can overlook and forget unpleasant facts about ourselves. And yet in a deeper sense the human body and the human mind never forget anything. The unpleasant emotion that we have "forgotten" — the distressing emotional conflict that we have pushed aside that we might turn to more pleasant things "festers on" and does all the more damage because it is deliberately and then unconsciously overlooked. For here, as elsewhere, the price of self-deception is high. The ignored emotion (we speak figuratively now) takes advantage of the inattention to gather to himself, in the words of Scripture, seven demons worse than himself. Banished into the deep recesses of the personality, he soon finds other exiles like himself with whom he joins forces and together they await the day when they can "take over the kingdom." When that great day comes and the whole rabble of banished and ignored impulses and conflicts bursts loose from its bonds, we have a "nervous breakdown."

If these things be true, then the more frankness and honesty one can muster in dealing with his own emotional impulses and problems, the better. Exactly so. For, as any good book on mental hygiene will point out, self-honesty is a *sine qua non* of mental health.

III

We turn now to a third possible definition of "nervous breakdown." A "nervous breakdown" is the result of overtaxing the frustration tolerance of the individual. We are indebted to Dr. Rosenzweig, of the University of Pittsburgh, for this term and for a test whose purpose it is to measure it. By frustration we mean any failure to reach a desired goal. Frustration tolerance, then, is the ability of the individual to tolerate such frustration. In the language of the street it is the individual's "ability to take it." Now frustration is a common enough experience in life. Nobody gets everything he desires. All people suffer some frustrations. Frustrations, however, differ in degree. When one's fountain pen goes dry in the midst of writing a letter, that is generally considered a relatively minor frustration. But the loss of a leg, an eye or even a fortune is considered by most people a major frustration. But not only do frustrations differ in severity. Individuals differ in the amount of frustration which they can "stand." Some people seem to be able to meet very severe frustrations calmly enough while others "go

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Teaching With Films

Still Pictures, Recordings, and Movies Each Have a Place

*by Roger C. Marmon and Carlton J. Frazier**

YOU would not want your child to attend a school devoid of maps, globes, charts, posters, models, illustrated books, blackboards, phonographs, and projection equipment. Nor would you feel that the child would be given a fair chance to learn if in the school some of these materials were available but the teacher lacking in a knowledge of their use in the teaching task.

Yet we are guilty of complacency in the presence of religious educational procedures which do not make use of some of the most effective resources and equipment. How there can be on the one hand a feeling of urgency about teaching Christ's way and on the other a neglect of the most potent of teaching tools—too common a situation, alas—defies logical explanation or defense.

The whole process of education is a matter of getting certain knowledge, appreciation and motivation into the minds of the learner. The use of words alone makes for a slow, inefficient learning process, and may also provide the basis for considerable error in learning because of the tendency of the hearer to hear and to picture in his mind something different from that which the speaker actually said and intended. The visual aids, in an ascending order of efficiency, through the means of diagrams, charts, posters, maps, sketches on paper or blackboard, flat pictures, projected pictures, models, dioramas, and on up through the more complicated procedures of dramatizations and even field trips, help teacher and pupil alike to get away from abstractions with all their dangers, toward concreteness or toward complete authenticity and reality.

This is not the place for a prolonged discussion of what lies behind the use of visual and audio-visual aids in education. We must be content here with calling attention to the fact that it is not a fad, but an efficient "set of tools" of which anyone interested in teaching must take account. Since one of the primary tasks of the church is teaching, it would follow that the religious educator, like the public school educator, must take account of these factors.

For one desiring to make a study of this whole matter, there is a wealth of material in print. Most of the denominational boards of Christian education and such interdenominational groups as the International Council of

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SOME DON'TS FOR LEADERS

1. Don't wait until your audience assembles before you set up your equipment, and adjust the focus.

2. Don't be surprised to find that you are confused in the operation of new equipment . . . especially if you've waited until the last minute to learn.

3. Don't take it for granted that the equipment is always available. Make sure you reserved it for your group and avoid the last minute dash.

4. Don't let everyone into your audio-visual library. Only the librarian, audio-visual chairman and the minister should have access to the room containing the audio-visual materials.

5. Don't let a "McGee's closet" be the pattern for storage of slides and equipment.

6. Don't forget to order your films well in advance for the mutual benefit of all concerned.

Illustration, courtesy Selected Films

Religious Education have published leaflets and manual material available for the asking or at a small cost. Some denominations publish frequent bulletin material in this field. More formal and comprehensive treatments of the whole matter will be found in such resources as *The Use of the Visual Method in the Church* by Rogers and Vieth† which pretty well covers the whole field, and *Projected Visual Aids in the Church* by William S. Hockman‡ which is a more exhaustive treatment of the use of *projected* visual aids only. Either of these books, as well as leaflet materials, contain bibliographies which will lead the serious student into a more detailed study.

Suffice it to say that the whole family of visual and audio-visual aids may be enlisted in the teaching service of the church and that the number and variety and quality of resources is constantly being expanded. Their widespread and effective use waits upon the development of leaders and teachers who recognize them as aids and learn how to integrate them into the total educational program. They are *not* substitutes for the teacher nor for painstaking preparation on the part of the teacher. Their optimum use comes only when they are handled intelligently by persons using them as specialized tools designed for the accomplishment of very definite objectives in Christian education.

The superficial use of equipment and materials is not visual education, and it, in fact, does a great disservice to the church in other ways than in cheating pupils of the effective teaching they should have—it makes the whole audio-visual educational field a target for criticism. Churches and their leaders have in some cases invested heavily in equipment with the thought that they were thereby "efficient" and "up-to-date" in their educational work, only to have their investment either ill-used or idle because of a failure to train leadership and to integrate the use of the visual method into the whole educational program.

Too many still think of any sort of screen fare as more or less a "special attraction" rather than as a strictly educational matter, and rather than bringing materials into the classroom or to the particular group for which desired, try to use only large assembly programs. The result is about as effective in some cases as though in a public school all grades were brought into an assembly to see a film on fractions just because pupils of one grade were ready for it!

†Christian Education Press, 1946, 214 pages, $2.00.

‡Pilgrim Press, 1947, 214 pages, $3.75.

Roger C. Marmon, pastor of the Antwerp Methodist Church, was appointed director of the Audio-Visual Education Department at the annual meeting of the New York State Council of Churches held in Albany, January 20. Mr. Marmon has been in the visual education field for several years, having served as a theatre manager before entering the full-time Christian service. Mr. Marmon has been associated with the Northern New York Conference of the Methodist Church for the past six years. For the past three years, Mr. Marmon has been a member of the Audio-Visual Education Committee of the Northern New York Conference of the Methodist Church. During this period, with the cooperation of Rev. Carlton J. Frazier, of Central Square, New York, he has established a film library and visual education service for the churches in this state.

This new department of the New York State Council of Churches, besides offering the complete library of films and filmstrips, slides and recordings, will have a preview service and also will conduct workshops and assist the churches in setting up and operating a visual department in their work.

Simplicity Is Valuable

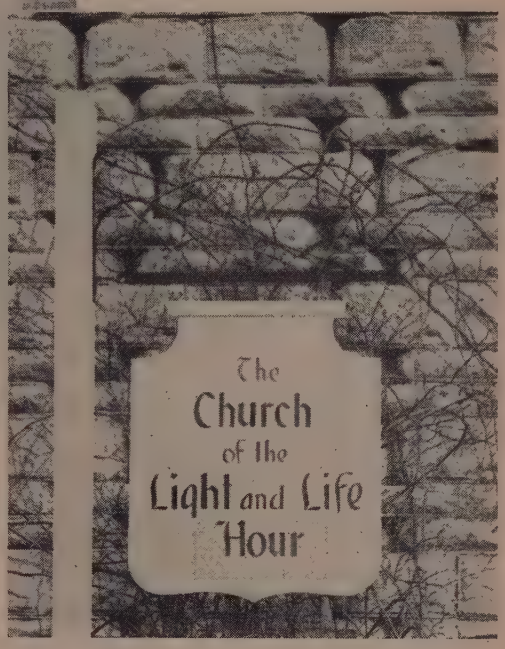
For many teaching uses, the simpler visual tools are even more effective than the more complicated and costly. Motion is not always of the essence, and a good teacher with slide or filmstrip material at hand to use at his own pace and with comment "tailored" to his own group may do a superlatively good job, while another with superficial use of a sound film may do a very poor job. This comment is especially needed with reference to the use of visual aids with younger children, where pace and limitations of vocabulary make some of even the best sound films undesirable for serious educational use. Apropos of this observation, there was an article in Dr. Hockman's church department in *Educational Screen* magazine some months ago discussing the usefulness of the excellent series of British-produced films, the "Two Thousand Years Ago," films, with reconstructions of life in Palestine in the time of Christ. While authentic to a high degree, and of outstanding technical excellence, the suggestion was made that for young children it might be well to run one of these films at silent speed (which is 50 per cent slower than regular sound speed) in order that young children might drink it in better, and that the commentary might be supplied in the teacher's own words. Since a series of filmstrips have been made from these films one might well consider whether these might not be even better than the "movie" for use with younger classes. At least the underlying question here is something which will bear pondering. Certainly the church which starts in its visual equipment by purchase of the most intricate and expensive type is starting off on the wrong foot. The dual-purpose slide and filmstrip projectors, and opaque projectors remain excellent educational tools. For some creative uses such as class-development of hand-made slides, the traditional stereopticon is still unsurpassed. One of the outstandingly good features of the non-motion projection equipment is that the local church, or at least the local council of churches can build up a representative library of resources while in most local situations the purchase of motion pictures is prohibitively expensive and the whole matter of availability poses an important problem.

Granting all of the above, there are many areas in which the sound motion picture is the tool for use. There are some situations which a teacher will want pupils to appreciate, where motion and sound and in some cases color, too, are "of the essence." We all know how the sound motion picture can impart a sense of reality; we identify ourselves with the experiences of the characters (sometimes in the theatre we weep with them), and on occasions following the showing of a picture we "come back with a jolt" to the time and place in which we ourselves live, so real has been the experience portrayed on the screen. There is nothing like the motion picture film to take us across wide stretches both of space and of time; and to acquaint us with peoples of unfamiliar customs and culture. We can see and hear persons who could not possibly come to visit our classroom; we can visit places to which we could not travel; we can witness things which are not ordinarily open to the public even when time and expense are not prohibitive factors; we can see a way of life as we could not possibly visualize it from reading or hearing only.

There has not yet been produced a comprehensive sound film which can outline for church leaders the many-sided usefulness of this medium. The film entitled "How to Teach With Films" is of comparatively little value

Illustration, courtesy Winona Signs

A FRIENDLY SIGN IS INVITING



We have been interested in the recent announcement of a house which will specialize in church signs. A pleasing design, a message of color, can do much to attract people to your church. We shall be glad to send you information regarding the creator of these signs. Ask for information about New Product No. 5491.

for this purpose because it deals only with a particular type of film and a particular type of situation. For public school leaders, several films of this nature have been produced, one of the most recent and most comprehensive of which is the Coronet 1948 production "Instructional Films—the New Way to Greater Education." By actual count it gives by brief examples from many films, over twenty direct uses of the motion picture in the classroom. Perhaps some day we shall have a resource of comparable scope for the teacher in the church classroom.

The most comprehensive audio-visual resource to date available on the religious educational use of audio-visual materials is the sound filmstrip entitled "The Use of the Visual Method in the Church"§ which gives a quick survey of the philosophy and method of visual education.

Use of Records

Records and recording equipment may play an important role in the classroom. Religious music masterpieces, recorded missionary stories such as the well known "All Aboard for Adventure" series, such recordings as "The Greatest Story Ever Told" (available at low cost to churches), and locally-made recordings (e. g., wire or tape) from such radio programs as "The Greatest Story Ever Told" present fascinating possibilities for the alert and imaginative teacher. Recording equipment may also be used as a teaching aid for registering and playing back for the class their dramatizations of Bible and other stories.

As is true of the public school use of audio-visual materials, in the church's teaching also the effective use of these things depends upon a number of factors. Among them are careful *selection* of materials, *integration* of them into the total program, *accessibility* of them to the teacher through locally-owned equipment and materials, and through adequate rental-loan service on non-owned materials such as motion picture films and some slide sets, and local church *administration* providing a framework within which they will be used. Not least among the needs is teacher and general leadership training which will take account of the visual medium as an integral part of the total educational task.

A genuine service can be rendered in many cities and compact areas through the arrangement of preview screening service for leaders on some of the available materials so that their place in the educational program may be intelligently assessed. This will help to avoid the mis-use of good materials or the use of poor materials. Also of help will be consistent following on the part of teachers and other leaders of such evaluation sources as the church department of *Educational Screen*, slide, filmstrip and motion picture evaluations in various denominational publications and in the *International Journal of Religious Education*, and consultation with visual education counselors who have had wide opportunity to study the available materials.

The best visual materials can't take the place of the teacher, but the best teacher can't do his best job without them. One of the lamentable circumstances of our day in which Christian teaching is needed both in terms of high quality and of reaching as many persons as quickly as possible, is that too many teachers have not as yet begun to realize the potentialities of one of their greatest allies, the audio-visual method.

§Pilgrim Press, $15—four sides of 12-inch 78 r. p. m. unbreakable records with a filmstrip in color.

The Nervous Breakdown

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to pieces" before relatively minor frustrations.

These two classes of people differ widely in frustration tolerance. In experimental work with animals, appetites were whetted by the sight and smell of food and then the food was withdrawn suddenly just as they were about to devour it. It was found when this procedure was repeated a number of times some of the animals reached the "limit of their patience" and "broke down." That is, they showed anger, bit at the hands of the experimenter, sulked, made meaningless motions and otherwise acted in somewhat the same fashion as do human beings who experience a "nervous breakdown." This phenomenon is known as "experimental neurosis." Now it is not too difficult to believe that the frustration tolerance of the animal was overtaxed to the point where the integration of the animal (that is, his ability to respond in a well-organized fashion) was definitely impaired. Something quite similar seems to happen in people when their frustration tolerance is taxed beyond its limit. Theoretically, any human being will "break down" and prove unable to respond in well-organized fashion, if pressure severe and extended enough be applied to him. But most human beings seem to have enough frustration tolerance to cushion them reasonably well over life's "bumps." Yet a few seem to have so little of it that they are in continual difficulty no matter how carefully they are sheltered from life's hard blows.

IV

A fourth approach to a definition for "nervous breakdown" is to call it a phase or even a crisis in the search of the individual for security. When the New Deal Democrats made "security" their catchword they certainly discovered a magic word—a word that represents something far more important to the individual than the Republican "full dinner pail" or even the "two cars in every garage." We might almost say that security is *the* basic need of every individual—it is certainly *a* need. Much more of human conduct is motivated by the desire for security in its broad sense than the casual observer would ever guess.

Individuals who feel completely secure are perhaps non-existent. Braggarts who seem so very sure of themselves are no exception to the rule. Fundamentally, their braggadocio is an attempt to hide from others and even from themselves their deep feeling of insecurity.

Our sense of security (or, perhaps we should say, our sense of insecurity) roots deeply in childhood experiences. The "rejected child" who was never wanted or who was slighted for some brighter brother or sister or who was quite overlooked when the new baby came is an almost certain candidate for a deep sense of insecurity that will last long after he has left the parental roof. Though he may not realize it himself, most of his conduct roots in a deep desire to increase his security.

But what has all this to do with the "nervous breakdown"? Much. The "nervous breakdown" represents an important episode, phase or even crisis in the search for security. Paradoxically enough, it may be regarded as both the failure and the success of the individual's search for security. Viewed in one light it is failure, the most unhappy result that occurs when other means of finding security fail. In another sense, it is not altogether an unsuccessful method of attaining security. Take it in the case of folks for whom attention is the very essence of existence and for whom no price is too heavy to pay to secure it. The "nervous breakdown" represents a reasonably sure way to get attention. We do not mean to imply that people deliberately say to themselves "Come now—we have exhausted all other alternatives. Let's give them something that will make them sit up and take notice. We will enjoy a nervous breakdown." It is not so simple as that. But having found, usually quite by accident, that having a severe pain in the back gets one a lot of attention and sympathy — and having exhausted every other means of securing attention — it becomes easier next time one trips or has to engage in back-breaking labor to get it again. It becomes even easier if that pain in the back gets one out of a job one does not like or otherwise solves some problem for one. The apparently irrational behavior of the more serious "nervous breakdown" victim is not so irrational as it may seem. For when you get to the bottom of it, it is often discovered that in strange ways this behavior serves (or at least once served) to increase the individual's feeling of security. So, there is sound sense in the question to which the psychiatrist sets himself in nearly every case he studies, "Why did the patient contract these symptoms? How does he hope to gain increased security by them?"

V

A fifth possible definition of the "nervous breakdown" is that it is a failure of the discriminatory faculties of the individual. This is perhaps a more partial definition than any which we have thus far presented. But it has certain merits and suggests certain phases that other approaches may overlook. In a famous experiment with dogs conducted by Pavlov he was able to train them to distinguish between an ellipse and a true circle. He did this by giving them food when one appeared and by failing to give it when the other appeared. The dogs got to know just when to expect food. Then Pavlov tried a further experiment. He gradually fattened the ellipse until it approached very closely the shape of a true circle. For a while the dogs continued to be able to discriminate between the circle and the "fattening" ellipse. Finally their power to discriminate disappeared. At the same time the dogs themselves "broke down," that is, they sulked, showed temper and otherwise engaged in eccentric behavior. And when the ellipse was again restored to its former narrow axis the dogs did not recover their original ability to distinguish between an ellipse and a circle.

In other animal experiments, animals were placed equidistant between two objects (sometimes desirable, sometimes undesirable) and forced to choose. The result was considerable vacillation and the appearance of certain types of behavior that resemble the behavior of human beings suffering a "nervous breakdown." And in people "nervous breakdown" often results when a person is placed on the "horns of a dilemma" — when he is confronted by antagonistic courses of conduct, both or neither of which he desires.

VI

A sixth approach to an understanding of the "nervous breakdown" sees it as the result, or at least the accompaniment, of serious "role discrepancy." By "role" we mean the "part" that one has chosen in life's great drama — the place of importance he likes to think he holds in his environment. Thus Andy Brown of radio fame thinks himself to be a "big business man." That is the role he has set for himself. He goes to great pains in playing out his role. He tries to impress people with his ability to handle big figures like millions. He takes excessive pains to protect his role against any suspicions of its unreality. And when someone comes along (as too often someone does) to upset his role — and to show him up for the "poor piker" that he really is — he gets a big headache. So do we all. Figuratively, at least, we all get a "big headache" when our role is threatened—when the gap between our supposed selves, our "role" selves, if you please, and our real selves gets too broad to bridge. If the discrepancy gets too big and is seen by too many

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Left: Discussing a prize hog as God's portion. Right: A farmer nails up sign which states that he is cooperating with God's portion program.

Synchronized Slides and Records Promote Stewardship*

by Betty Gilman

THE use of audio-visual education in the church is expanding to include not only the teaching of religion but the interpretation and promotion of ideas and programs as well. The church is discovering the value of slides, movies, recordings and filmstrips in supplementing talks and printed materials promoting ideas and programs.

Keenly aware of this, Virgil E. Foster, director of religious education of the Congregational Christian Churches of Iowa, created a set of kodachrome slides and records to explain and promote the "God's Portion Program" among the churches of the state. He had some experience to go on. Several years ago he used effectively a combination of home-made records and slides to interpret the program of youth camps. Last May his audio-visual program on "God's Portion Program" was given its premiere in Dubuque at the state meeting of the Congregational Christian Churches of Iowa. It was well received, arousing much favorable comment.

During the previous year, Mr. Foster took almost 200 kodachrome pictures showing the use of the "God's Portion Program" in a southwestern Iowa association parish, under the direction of Mr. and Mrs. Verne Willy. The pictures showed the various steps in the raising of stock and grain for parish sales and preparing these and many other items for the auctions, the proceeds of which would go to the church for its work at home and abroad. The basic idea of this plan is the belief that man's life and possessions are not his own, but they were given to him to be used. In order, therefore, to recognize and acknowledge man's stewardship, he should set aside part of his material possessions for his church. The "God's Portion Program" is a nation-wide non-denominational project, which is most active in rural areas. Through it, the people of a church, or a group of churches, can raise money to keep their church doors open, and to give to others.

Many of the seventy-two pictures that were finally used in this project showed the people of southwestern Iowa working in their fields or raising sheep, pigs, or steers to give to the church. Others were of the auction itself. One picture, for example, shows a bald man smiling broadly as he pays for a ticket good for one haircut. Another picture shows a farmer plowing the rich brown soil, and still another is of "the little brown church in the vale," in Nashua, Iowa. These kodachrome pictures, taken with an Argus C3, were then made into sets of slides, and a narrative interpretation was written.

To expand further these educational possibilities, the narrative was recorded by the use of a Presto K recorder in the photographer's Grinnell home. The recording is an explanation of the plan, with concrete suggestions and illustrations of what can be done to promote it. Vocal and instrumental music is also part of the production.

What are the advantages of audio-visual education in the church? And why was "God's Portion Program" publicized through that medium? In the first place, the audio-visual method not only gives a clear, concise, and pleasing picture of the "God's Portion Plan," but it also promotes it by showing just how such a program may be carried on. Secondly, it can do this much more effectively than the spoken or written word alone because people are inclined to remember and be impressed by things they can both see and hear. Since it is natural for people to be interested in themselves and their neighbors, the human interest element has a strong appeal. The beauty and simplicity of the slides are also impressive. The third advantage of an audio-visual method of promotion lies in the fact that records often go more smoothly than human narration. It is also true that less preparation and skill are necessary to present such a program than the presentation of the same thing with human narration and dramatization. Therefore, it is usually more effective.

Duplicate sets of these slides and records have been made and used. These

*This article originally appeared in "The Educational Screen of February, 1949. It is reprinted by special permission.

sets are now being used around the country to stimulate interest in this non-denominational project, and to demonstrate the effectiveness of audio-visual education in the churches. They are available to any church or group of churches requesting them, regardless of denomination. The slides and any information may be obtained from the Congregational Christian Conference of Iowa, Magoun Hall, Grinnell, Iowa. Completed in May 1948, the sets have already been used in South Dakota, Michigan, New York, Iowa, and Minnesota.

The Nervous Breakdown

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people we get more than a headache. We get a "nervous breakdown." That is why officers of bankrupt companies have "nervous breakdowns"—their role is threatened or taken from them. That is why wives "go to pieces" when they discover that their husbands have lovers. They can no longer picture themselves as "the well-beloved wife" they have always supposed themselves to be. And in cases of severe psychosis we can see this "role business" at work in exaggerated form in the patient who supposes himself to be the King of England. His faith in his role nothing or no one can disturb.

VII

In our last approach to an understanding of the "nervous breakdown" we look upon it as part of the life process of adjustment. The idea that life is a process of continual adjustment is familiar enough. But it is not always a smooth process. One author has compared it to the effort of the man paddling a canoe to meet the various waves which, if not properly met, might capsize his canoe. So on the sea of life we must meet and adjust to every "wave" or change in circumstances. Some folks seem more flexible than others. We say that they adjust more readily. Those who cannot make sufficient adjustment capsize or suffer "nervous breakdown." So a "nervous breakdown" may be considered a failure of adjustment. But it can be looked at in another light. Just as in a previous definition we saw it as a failure in the search for security and yet, paradoxically, a partial success in that same search, so here we see it as a failure in adjustment and yet as itself an adjustment. An inferior and unhappy adjustment, perhaps, it is from our viewpoint as onlookers. But to the person involved it may have been (or at least seemed) the only acceptable alternative. To us it may seem inadequate and often distressing but, all things considered, it actually may have been the lesser of two evils or the least of three or more. The woman we mentioned a bit ago who has long considered herself her "husband's darling" could, of course, divorce him for his unfaithfulness but this still does not restore her role to her—she might try to use some coercion on him but this may only drive him more certainly into the grip of her rival and again will not restore her lost role to her. But if she has a "nervous breakdown" her husband will have to look after her or prove himself an ingrate—and there is at least a fighting chance that he may pity her and permit her to regain her lost role. And if the "nervous breakdown" succeeds (and they often succeed in the sense that they get the thing the person consciously or unconsciously wants) she has an effective weapon for future use. From time to time she may say to her husband "My dear, if you do that you will make me very nervous and I fear I shall have one of my spells." And so the "nervous breakdown" or even its threat secures things a person could not get any other way. If something vital to the person's scheme of life and his security is involved, who will say it is too great a price to pay?

We hope that the synthesis of these various "outlooks" may give us sufficient perspective to realize the complexity of the problem and at the same time some slight insight into its nature. In our next paper we shall discuss the matter of a "cure."

A Daily Prayer for Home and Family

O Jesu, Virgin-born, we pray
Thee bless this Home, each loved one here,
And grant that Thine Own Presence may
Throughout this day be very near.

'Midst all our busy toil and care
May we gain strength and grace from Thee,
And may we ever with Thee share
The burdens oft we fain would flee.

Help us to train our children here,
To them a good example be,
That so they may, with vision clear,
Increase, each day, like unto Thee.

May Peace, Contentment, Joy abound,
Strife, anger, hatred have no place
Discord to make, but Thou be found
The Welcome Guest our Home to grace.

Into Thy Hands we, Lord, commend
Our absent ones, where'er they be,
Upon them ev'ry blessing send
And keep them safe continually.

Then, though Death separate us here,
We, left behind, shall hope to come
And meet again our Loved ones dear,
United in Thy Heav'nly Home.

Prebendary Harrison.

As published in *St. Paul's Magazine*, Weston-Super-Mare, England.

Planning and Financing a Film Program

*by William M. Hunter**

WE find a plentiful use of motion pictures of great value in our small church. We also discover that even a small church can have "the best" in film fare if it plans and promotes intelligently.

We show Cathedral and other Bible story or missionary films in church school on a Sunday morning. We show the same picture that night to the church at large. The second showing is intended for the adults, but many youngsters return to see the program.

The free-will offering in the evening has more than paid for the rentals and upkeep of equipment.

We publicize these teaching films fairly extensively for several weeks in advance. For two weeks we mention the program in the church bulletin. Mention is also made in our monthly newspaper which goes to every single member, contributor and prospect. News releases provided for daily and weekly newspapers are carefully worded so that each paper receives the same story in different form, and so feels it receives an "exclusive" story, which, in a sense, it does.

When available (they usually are), we use glossy prints of scenes from the pictures and put them on posters which are displayed in church and in public places in the community.

We use many religious feature programs — full-length evening shows (usually Sundays) for their educational value. Every year, during Lent, we show The King of Kings. It is an ideal evening program, well received and requested by many annually. Other films useful for such a program include Forgotten Village, Journey to Jerusalem, The Great Commandment and others.

With The King of Kings, we find that organ music at the beginning, while changing reels, and at the end maintains a high pitch of reverence throughout. A good organist can easily continue the final hymn at the end and modulte to the benediction.

Free-Will Offering Has No Tax

We usually take a free-will offering for a Sunday show and charge admission for a weekday event. However, our experience has been that free-will offerings bring a higher per capita return than a specific admission charge. Also, offerings are not taxable, while all ticket sales of ten cents or more are subject to a federal tax of twenty per cent. This applies to benefit programs as well as commercial showings.

To publicize these religious feature programs we do the same as for teaching films, plus several additional items to bring out an even larger audience. We usually use paid advertisements, which not only attract attention but tend to make newspapers more receptive to other news releases. We use more general poster distribution, brightening them with pictures from the distributor. In addition to our regular monthly mailing list, mimeographed handbills are mailed to a select list of those we think are likely to respond.

When we show The King of Kings, we usually write to *Reader's Digest* for permission to reproduce an article which appeared several years ago concerning this picture, presenting the page-story by photo-offset plus other advertising copy.

We have found that any special program, either religious or selected entertainment, is practically certain to succeed from an attendance or financial standpoint when group-sponsored. Groups that have sponsored programs in our church are Restoration Club, Missionary Society, Church School, and Young Adults' Club. Now and then, outside organizations are benefitted by such a program. The society uses its influence in addition to regular publicity to get the people to attend. Our publicity is usually the same as for a religious feature program; plus the activities of the interested group.

For instance, we showed Amos, Shepherd of Tekoa and Queen Esther, two new Cathedral films, for the benefit of the local Jewish Association. The free-will offering not only paid all expenses for rentals and full-scale publicity, but provided a sufficient surplus for the benefiting group's philanthropies. Of even greater significance was the interfaith understanding and goodwill created. This particular project received notice in two magazines, one Protestant and one Jewish.

Regular Entertainment for Children

We have no local theater and many parents did not like what was being shown on Saturdays in nearby towns.

We decided to launch our own weekly movies for "family showings." Our No. 1 purpose was to get good, clean-cut entertainment — animal features; good stories, at times related to school studies; musicals; comedies; good "Westerns"; and youth stories.

Every Saturday afternoon and night, we show a wholesome but entertaining full-length feature, plus at least one animated cartoon in addition to other short subjects on the program. We make it a point to order an extra cartoon for each show, to be sure of having one! They like cartoons!

We charge twenty cents including tax for youngsters under twelve years of age and thirty cents for children and adults twelve and over. We supplement our income somewhat by having made film advertising trailers which we show at each program for a nominal fee. We limit the number of these trailers and the length of their message to avoid monotony. Our advertisers stay with us regularly, feeling it good advertising.

We also use much direct-mail advertising to box-holders in our community and nearby, using penny postcards effectively, either mimeographed or photo-offset. Handbills distributed in the schools are helpful. We find that putting lists of our educational features in the hands of the teachers brings many children to the pictures to "do their homework!"

We have made entertainment programs available to a number of non-church groups, such as P.-T. A., Boy Scouts, Girl Scouts, 4-H Clubs and the like. We provide the feature program, tickets and publicity at cost. The group receives all proceeds over expenses and taxes. The group benefits financially. We benefit from greater attendance at our other weekly shows. Group sponsorship has proven especially effective when we schedule high-cost features, such as Deanna Durbin musicals, technicolor features and the like.

We realize that this discussion has been preponderately materialistic in its approach. We have ignored the spiritual aspects of a film program, feeling that most ministers and churches already know what they wish to achieve in this regard.

However, in ministers' and teachers' meetings, we have been asked so many times, "How does a small church such as yours have such a full-scale audio-visual program? How can you afford it?" that we felt we might be able to throw a few practical suggestions out which have worked most satisfactorily for us—and maybe, they'll work for you, too!

*Pastor, First Presbyterian Church, Florida, New York; Director of Public Relations, Presbyterian Synod of New York.

Using Films in the Church Service

by Harry J. Kreider

Our March issue contained an objective article on the use of films in Saint James Lutheran Church, Ozone Park, New York. Dr. Kreider, the pastor of the church, here gives an intimate, first-hand picture of the service of worship.

THE story of how films are used acceptably in the services of St. James Church can best be visualized if you come with us to our worship, to see and to hear for yourself.

As a newly made friend of St. James Church, you received an invitation the past week, the same as other friends and members received. It was neatly mimeographed, and read simply, as befits the dignity of the church: "Next Sunday morning, at the 11 o'clock service, we will have the new film of our United Lutheran Church, *Salt of the Earth*. It has a message which our United Church wants all of us to see and hear. We will be happy to have you at the service."

If you are surprised that this is for the chief service of the day, you might call up one of the old-timers of St. James, and ask him about it. Yes, he will tell you, we have the film at the 11 o'clock service, because that is the time we will have the largest congregation. No, we do not let a film interfere with our stately worship—in fact, we do everything we can to make our service still more reverent. Yes, we have a film only occasionally, when it is so good that it definitely adds something to the service that we could not get otherwise.

Still somewhat skeptical, you nevertheless come with us this Sunday morning. You enter the church. It is not large, and certainly not costly, but it is beautiful in the simplicity of its design and of its furnishings. Your attention is drawn irresistibly to the hand-carved altar, the dossal hanging back of it and reaching up to the two stained-glass windows high above it. Later your attention is drawn to the aisle windows with their stained-glass medallions depicting scenes from the life of our Lord. The beauty you see starts your misgivings all over again. You wonder how a film could possibly be used acceptably in a church which so readily inspires devotion and reverence.

As you wonder about it, your practical mind tries to figure out just how a film is shown, for there is nothing in the church that appears to be different from what is there on other Sundays. Unless—yes, there is something. You have just noticed the two speakers, mounted on pedestals below the hymn boards on either side of the chancel arch. (Their permanent installation in the chancel arch under the hymn boards will soon be completed; then you would see only two carved oak grilles.)

But where is the other familiar equipment? You see no projector, no screen, no wires in the center aisle, no means of covering the aisle windows. Could it be—and you shudder at the thought—that the person responsible for projecting the film is late, and will at any moment now rush in and set up the apparatus in full view of those who have come to church to worship?

While you have been letting yourself get into this undevotional mood, the organ has been playing the prelude softly. Suddenly it catches up with you, when you hear some familiar hymns played on the twenty-five note memorial organ chimes. The chimes always do something to people to lift their hearts up to God. In your case, we hope that they have at least helped you to forget about the missing apparatus.

Soon the service begins, as the organ swells to full in the processional hymn. The choir and pastor, in churchly vestments, come from the sacristy and proceed to the chancel in stately procession. The service is conducted as on other Sunday mornings. The only change you may notice is that the offering is received before, instead of after, the sermon.

After the offering, the congregation

Left: The automatic curtain starts lowering. Right: The screen in position for picture

sings the hymn which always precedes the sermon. If you join in singing it heartily, as all of us do, you may not notice for a while that the choir is proceeding in orderly recession from the chancel to the balcony, and that the deacons are quietly lowering the almost hidden shades over the aisle windows. You do not know it, but since some of the normal ventilation is cut off by lowering the shades, one of the choir boys had by a switch in the chancel started a noiseless exhaust fan.

As the hymn comes to an end, the pastor is in the pulpit for the sermon. More than the usual care is given to the preparation of this message, for the pastor is greatly concerned that the film steal nothing from the preeminence of the Word of God. The film dare not become a feature in the service; no matter how excellent it is, it is merely a means by which the Word of God is more clearly understood.

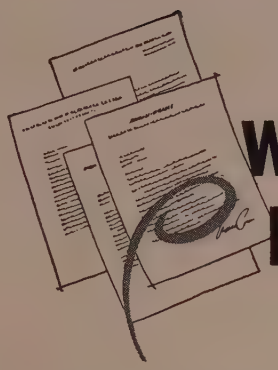
The theme this particular Sunday morning is "When God Takes Hold of a Man." It is an answer to the question in many hearts: "What can I do; I have so little ability." A word picture is portrayed for you of the man who received the gift of a new life when Jesus cured his disordered mind. The man must have felt so helpless about doing anything in return, until Jesus took hold of him and made him a missionary: "Go back to your people and tell them all the Lord has done for you."

You then hear that this is as true today as it was in Jesus' time. Such a modern story can be put into a word picture too, but the United Lutheran Church has put it into a film, that we may better see and hear and understand, and, letting the Lord really take hold of us, do something big for him and for his church.

When the sermon is concluded, all heads are bowed for the prayer that is offered, then the whole congregation joins in the Lord's Prayer.

In the stillness that always follows a prayer in our church, you listen to the organ tones build up steadily to full, while the pastor stands before the altar. Before you know it, the screen is coming down slowly from behind the top of the chancel arch, with a dignity that must be seen to be appreciated. A switch in the balcony had started it on its graceful, downward course. Meanwhile, the rheostat, also operated in the balcony, is slowly dimming the overhead lights. Before the screen is quite down (it locks into fixed position automatically) the film has been started from the balcony, the organ has given way to the music of the

(Turn to next page)



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Teaching With Recorders

by Don A. Bundy

The author who is the minister of the First Congregational Church, Groton, New York, tells the way that the use of the recorder has stimulated Bible knowledge in his church. While he uses the wire recorder, the same method would be practicable with other systems of recording, tape or disc.

IF you could find a technique that would stimulate a youth group to read the Bible carefully, write creative Biblical dramas, and bring your church school a good story each Sunday morning, you'd feel as lucky as we did when the use of a wire recorder solved these problems.

If you also found a medium which would permit you to make better use of your slides and film strips, eliminating entirely the distraction of a flashlight and script reader while the "house-lights" are out, you'd be as thankful as we are for the wire recorder.

You can do this in your church because it worked for us and is still working after two months. Here's the story.

As usual the youth fellowship was at a low level in enthusiasm whenever Bible study was mentioned. "The Bible's okay for a scripture lesson once a week, but who wants to read a lot of Bible at one time?" So went the opposition whenever a series on the Bible was suggested for Sunday evening programs. The riches of the Bible were being ignored. Then the wire recorder was purchased—a reasonably-priced, portable job.

When the young people came into the parsonage for the "surprise program," their faces fell at the sight of a table bearing a dozen Bibles in different translations, lots of pencils and paper. "We're going to dramatize a story and then act it over the radio. The opening worship of the church school needs good stories, well acted—and we can do it."

The Good Samaritan story was chosen for the first attempt. For two hours they studied the story carefully—and with enthusiasm, seeking ideas for characters, noting all aspects of the situation and carefully discussing the main point Jesus was making.

Then the story was rewritten in dramatic form—just spoken lines by different characters in the story, a few sound effects and an introduction to the drama. Then, after every person had completed his copy of the script, we assigned parts and rehearsed.

Next, we recorded the drama on the wire recorder. It was terrible. Voices broke, some stumbled over words. There wasn't enough expression. The spool was rewound after we'd heard the first try and we did it again. A final time through and we had a fairly good job: A five-minute "radio" drama played by our own young people. It was fun, it was creative—and it was Biblical.

The next Sunday, we announced the play presented by the "Pilgrim Players" as the opening story in church school. The children turned out. They heard the drama and they remembered it.

Never before had the scripture been so well-listened to nor recalled so well during the class period that followed.

The technique is excellent from both angles—teaching the youth group, and the church school. The parables are natural drama stories which can be done easily and with impact. Many of the incidents in the life of Jesus are excellent for recorded stories—the story of Zaccheus, the criticism of Jesus and his disciples by the scribes and Pharisees, Mark 2 and 3. And, of course, the Old Testament is a wealth of dramatic material that can teach effectively when people will put it into their own words, and when others will listen with interest and care.

On occasion we have used this same technique, modified, with a class of junior-age. Their lesson material contained a drama for them to enact. The use of the wire recorder rekindled their interest in this form of learning, and they were thrilled to hear their own voices over the speaker.

Signals on Sound Track

On the showing of slides and film strips one of the big problems is to produce a smooth showing, free from distractions and "fluffs" on the part of the reader of the script. A lighted lectern near the screen invariably calls attention to itself. A flashlight is worse. And a reader who stands back by the projector is at a real disadvantage.

The wire recorder used in conjunction with the visual aids permits the

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Using Films in the Church Service

(From page 19)

picture, and the lights are out completely.

But the church is never in complete darkness. Should you take your eyes off the film and look around, you will always remember that you are in church, and that the film is part of the message of the day.

Thirty-five minutes later the film comes to an end. Absorbed in its message, you likely did not observe that the instant the word "End" appeared the screen was already on its dignified upward course, started again by a switch in the balcony. You hear the full organ again; you probably did not notice that the organ took over just when the film music had been faded out.

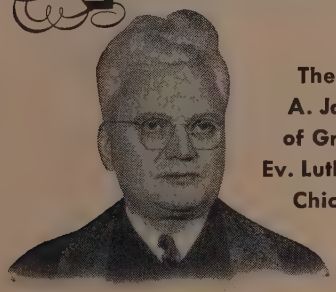
As the screen gracefully disappears, your eyes are focused again upon the altar and the pastor, who is standing still in full vestments. The lights slowly come on, the organ stops, the congregation rises, and the pastor turns to the people and pronounces the benediction. There is a moment of prayerful silence, then the organ chimes peal out a stanza of a hymn related to the message. After another moment of silence, the congregation leaves quietly and reverently.

As you yourself leave the church, you will bless with us the gracious donor who gave this unusual equipment as a living memorial. You will also understand why we have added to that memorial the best additional equipment that we can afford. We have done it all that way not because we are a wealthy congregation (we are not!), but because we firmly believe that any audio-visual equipment in the church must be as well designed and as churchly as any other furniture that goes into the house of God.

(Copyright 1949, Harry J. Kreider)

The REV. MR. JARUS (center) confers with H. W. Grueber (left) and Del Lorenz, parish-school teachers in charge of the audio-visual program.

Filmosound Doubles Teaching Power at Grace Church



The Reverend A. Jarus, Pastor of Grace English Ev. Lutheran Church, Chicago, says:

"Our Filmosound is eight years old, and during those eight years I have found numerous practical uses for it in my parish.

"I have found that by appealing through the senses of sight and hearing, the efficacy of teaching is more than doubled.

"Although our Bell & Howell Projector has been used regularly for eight years, *it has given us faithful and trouble-free service*... we surely would not be without it."

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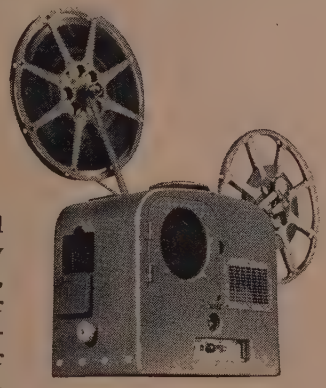

Smaller, lighter, and lower in cost than any previous Filmosound, yet it provides higher undistorted sound output than any other lightweight projector. The 6-inch built-in speaker can be removed from case and placed near the screen. For larger halls, larger speakers are available. With 6-inch speaker, an outstanding value at only **$449**

FILMOSOUND PERFORMS ALL THESE VITAL DUTIES FOR GRACE LUTHERAN CHURCH

Congregation, all church societies, and the community have benefited greatly from regularly scheduled Filmosound programs, says the Rev. Mr. Jarus. These are some of the major uses:

★ **Christian Day School**—"Filmosound is indispensable. It is used regularly as an important part of our education program. Our teachers find that audio-visual instruction saves time, keeps the children's interest, and is very effective."

★ **Ladies' Aid**—motion pictures for their programs

★ **Fellowship Club**—numerous film entertainments

★ **Junior and Senior Walther Leagues**—motion picture programs to raise funds for their projects

★ **Cubs, Boy Scouts, Girl Scouts**—movies for Charter Nights and scouting programs

★ **Sunday School**—entertainment at social gatherings

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making of a sound track that is aimed directly at the group you are teaching. Smoothness in showing is achieved; no lights bob around the darkened room. The script may be error-free, and finally, there is the added authority which often accompanies a radio-like narration.

Run through the slides with the script first. Edit the script ruthlessly, using what you wish, not necessarily all that is written. Then, record the script on wire, using a brief pause as a cue for the next slide to be thrown on the screen. It may not be cricket, but the annoying snapping of a metal bug is well dispensed with. If desired, some other cue to the projectionist may be used—a musical note or a very light tapping noise. Most would agree that the less obvious the better. You can be your own projectionist when you have the script on wire, and you can eliminate the obvious cue entirely.

In use, this sound track system permits the recorder to be placed right beside or under the screen, thereby giving the best possible sound for groups large or small. The errors in reading are eliminated by the recording feature furnished by wire. You can go over the sound track and correct it.

For those with a flair for perfection, even musical backgrounds may be recorded along with the narration to give a professional and interesting result. An out-of-the-ordinary, audio-visual program could be created by the use of a single slide with a dramatized sound track. Jesus Blessing the Little Children might be a talking-picture if a group were to write a short scene with the dialogue that might have occurred. Recorded, the scene would supplement the slide and enhance its use before other classes in the school.

The Minister's Part

Many pastors are using recorders to help them perfect speech and presentation, but an overlooked plan is one which teaches the minister his sermon and gives considerable confidence and freedom from notes in the pulpit.

Saturday, when the sermon is prepared, it is read on to the wire. That gives one practice delivery. Then Sunday, right after breakfast the sermon is played back. Audio-learning works. The sermon becomes familiar without many readings, key phrases stick in the memory of the preacher. He knows the sentences without lengthy note-learning, and is better prepared in the pulpit. Warning: even a wire recorder will not prepare good sermons, it will only assist in developing a good presentation.

Films Which Deal With Social Issues

Proper Techniques Are Necessary for Best Results

*by William S. Hockman**

PASTORS and other leaders of the church can use films to give information and point of view concerning the social issues of the day. Films can be used to help energize the will to action, the ultimate end of all information and education. Each church may concern itself with a different set of social problems, depending upon its theology and other factors, but most of them would do well to pay some attention to the following: Alcohol, Atomic Power, Peace, and Inter-racial Relations.

The Methods

Here and there pastors are successfully integrating the use of films with their preaching. They may set up a short series of Sunday morning or evening sermons, using a short film as a part of the sermonic presentation. This method is suitable for mid-week services of various kinds. Its effectiveness depends largely upon two factors: how well the preacher integrates his message with what the films has to say and how well he can control the externals of projection. He must see to it that the film's contribution supplements his; that the sermon and the film become as nearly as possible one whole. Too, he will need to plan carefully for such things as adequate darkout, competent operator, ventilation, and an unfailing source of power.

This type of film use will appeal to preachers who need to give their services a new appeal, a bit of "come hither," in order to attract the folks who should hear the message. Such a film as *Skid Row* or *Out of the Night* could be combined with a sermon on a phase of the alcohol evil. The first part of the sermon could be used as the introduction to the film. Some preachers reverse the order, preaching after the film. Do whichever you can do best.

The film can be used to give impetus to discussion. It will give the same information to all; start thinking along the same general lines; and, stimulate people to express their convictions and defend them in the open forum. The effectiveness of this method depends upon several factors: (a) discussable question which can be sharpened up to real issues; (b) a film which bears down hard on these issues; (c) a competent leader to prepare for and direct the forum; (d) and adequate time for the program. Regardless of the age-group, the above are important.

Don't undertake a forum method when folks have so little information that they hesitate to speak out. Build up by giving the desire to think out and talk out on a subject. Quite often the leadership of a church will be stirred up over an issue of little concern to the church, but, which it should be concerned about. Select questions with real issues in them for your film forums.

The film must articulate with the subject, or question, as you finally announce it and plan to deal with it. It is possible to slant films toward your topic. *It's the Brain That Counts* deals with the problems of the "first drink," but it can be used to stir up discussion on such things as the responsibilities of parents for their children, or just what should be taught about the personal effects of alcohol. *Where Will You Hide?* bears down on the individual's responsibility to prevent the military use of atomic energy while *Atomic Power* presents the development of atomic science from 1905 to the first atomic explosion in 1945.

The leader of a successful forum needs not know all the answers himself. He does need to be a skilled discussion leader, able to keep a discussion going. His job is to cause thinking to happen by expediting discussion. If information is needed, he must try to get it from the group. He must help all who speak to be heard and understood. If he is a subject matter specialist he may do too much talking himself.

In this connection the panel variation is useful. The leader selects a panel of three to five persons to study the question, preview the film, and at the close of the film presentation, discuss it among themselves for a short time before the chairman invites questions, directed at the panel or any

*Director of religious education, Lakewood (Ohio) Presbyterian Church; author, "Projected Visual Aids in the Church."

member, from the floor. This technique is favored for large and heterogeneous groups.

There is no use trying to use films in the discussion of social issues unless plenty of time is budgeted. You can't turn a four-horse load of hay around in a country lane! But some leaders try things equally impossible. Your total time ought to be one hour or more, up to one and one-half hour. Starting on time and streamlining the preliminaries to the essential and effective elements is the best way to economize on time.†

For those allergic to preaching and discussion, there is a third method which is coming gradually into use. Films on social issues can be used in the context of worship and meditation. In the last chapter of my book, *Projected Visual Aids in the Church*,‡ Programs C and E employ this principle. Basically, what you do is set the mood of worship by developing litanies, prayers, and meditations which carry the thought-load of the program. It is quite possible that this can become a powerful method for energizing the will; deepening the resolve of people to do something; and for sensitizing the Christian conscience on some of the closer-at-home evils of our time. Not yet crystallized, this method offers a definite challenge to those who would like to pioneer.

The Materials§

There are two ways to approach this subject of film resources on social issues: First, the most fruitful thing for most beginners to do is to look through a catalogue of films, noting as you go the films which can be related to the social issues you are concerned about, or would like to bring to the attention of your church or group. This procedure will turn up a lot of materials and give you many ideas about things which you can do. Secondly, you can use some of the films listed at the end of this section, studying them, of course, to see just how they can serve your interests.

ALCOHOL. The best film on alcohol is *It's the Brain That Counts.* Good technically, its dramatic treatment of its material interests and informs both old and young. *Liquid Lore* is new, presenting the classic experiments contrasting water and alcohol and telling why the latter is harmful to the body. *Skid Row* is a documentary of drunks in a big city.

†For a full discussion of the film forum technique, see the author's book, "Projected Visual Aids in the Church," chapter V.

‡Pilgrim Press, 1947, $3.75.

§These films are available through most distributors. In another column we give a list of houses which can supply them on a rental basis.

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Out of the Night, new, dramatizes the wreck of the home of a fine young man and his rescue and restoration. *That Boy Joe* is good for parents who give their children too much freedom and too little of themselves. *Where Does It Get You*, especially for young people, skirts the moral aspects, but demonstrates that alcohol is the enemy of agility, stamina, and keen judgment—three things youth covets for itself. *Drunk Driving*, not for children, better use it where the deleterious effects of drink need relating to social life. *Yesterday, Today and Forever*, very new, Hollywood-made, tells the story of a religious young woman and her alcoholic sweetheart and his rescue from drinking by AA methods plus a regrettably phony religious "miracle" at the very end. *The Pay Off* presents economic and social aspect of alcohol; *Family Affair*, its deleterious effects on living tissue.

ATOMIC ENERGY (and related subjects). *The Story of Alfred Nobel* is short, and excellent for raising the question of the social, national, and international implications of atomic power. *One World or None* gives data and challenges thinking as no other film. *Where Will You Hide* poses just that question, but has considerable negative overtones. Discussion can follow at another session. Could be followed by a short sermon giving the Christian answer. *The Way of Peace* approaches the subject from the angles of a specific theology. Probably a better film for worship than for discussion. *The Church and the Atomic Age*, produced for "Eyes of the Church" series by RKO-Pathe, it sparks discussion. Its implications will arouse the anger of some earnest churchmen. *Grass Roots* presents the United World Federalist viewpoint and program.

INTER-RACIAL RELATIONS. *Man—One Family* is a short, hard-hitting refutation of the master race theory. *Brotherhood of Man* is based on the "Races of Mankind" pamphlet and needs religious supplementation. Very good for discussion purposes. *As Our Boyhood Is* presents the need for further extension of educational opportunities for the Negro. *Make Way for Youth*, technically good, it presents what one community did. Fine for asking: What form is racial discrimination taking in our community? *The Sydenham Plan*, very recent and distributed by Film Publishers, 25 Broad Street, New York 4, is a ten-minute documentary film of America's first inter-racial hospital. It will spark discussion, while giving the extreme anties something to ponder. *Americans All* presents the issue of racial and religious intolerance and gives some positive approaches current on the American scene. *Whoever You Are* shows what one New York City community did to combat racial intolerance. Don't overlook the church's distinctive contribution, set forth in such films as *That They Might Have Life*—church of all nations in New York; and *For All People*, the dramatic story of the church of all people in Los Angeles. Both films are technically good; the former is effectively narrated, the latter dramatic dialogue.

Film lists: "Films for National Brotherhood Week" free from Film Council of America, 6 West Ontario Street, Chicago 10. "Films to Fight Discrimination" free from CIO Film Department, 718 Jackson Place, N. W., Washington 6, D. C. "Discussion Films on Community Problems" free from Film Council of America. "Films on International Understanding," a book; 250 films annotated; $1.00 from Educational Film Library Association, 1600 Broadway, New York 19, New York.

Magnetic Recorders Will Serve Your Church

*by E. Taylor Wertheim**

ONE of the latest scientific miracles of the 20th Century is the fascinating invention of tape and wire recording. The new technique of recording voice and music threatens to supplant conventional home and office recording devices and at the same time opens up a wide variety of uses in your church.

There are several highly desirable features inherent in tape and wire recording, popularly known as magnetic recording: noise level is reduced to new lows, needles are eliminated, uninterrupted recording and playback for periods up to several hours are made possible, and recorded material can be edited. Previously recorded sermons or talks can be erased at will and the tape or wire used for recording new material with no waste. The cost of magnetic recorders is extremely low in comparison with standard cylinder and disc type of equipment. The recordings are good for many thousands of playbacks and do not deteriorate with use or age. They are impervious to heat and humidity. For storage they require comparatively little space.

Here are but a few of the many ways in which you can fit magnetic recording into your church or school program:

1. *Self-Criticism.* The clergyman can hear himself as others hear him and be his own severest critic in the privacy of his study. Sermons can be rehearsed in advance to give them new inflection and add color and tonal value where needed. This affords an opportunity of criticising his own voice, diction, and any peculiarities in his speech delivery.

2. *Dictating.* Here is one place where the wire recorder fills a very useful and practical purpose for the priest or church official. He can do all his office dictation at his own choosing and in addition use the recorder to give instructions and outline duties to be carried out by others on his staff. It is far ahead of the ordinary commercial type of office equipment. There are no cylinders to shave, no breakable records to handle, no discs to change. There is no scratchiness, crackle, or voice distortion to slow up the transcriber in her work. There is no need for a specially trained operator to transcribe the material. Your typist can work speedily and easily, listening to your voice as she would a well modulated radio.

3. *Church Services.* Record a complete church service, then listen to it at a leisure moment. If it's worth keeping, file it away for future use. In this way a valuable reference library can be built up of noteworthy sermons which can be used, say three years hence.

4. *Conference.* Sometimes it is desirable to record what has been discussed at important meetings and conferences to be filed away for later reference.

5. *Choir Rehearsals.* This is one of the newest and popular ways for organists, soloists, and choir members to listen to and criticize their own efforts before they are presented publicly.

(Turn to page 27)

*E. Taylor Wertheim of the Wertheim Advertising Associates, 11 West 42nd Street, New York City, was asked to write this article growing out of a study of wire and tape recorders for churches, schools and other institutions. This article originally appeared in "Church Property Administration." It is reproduced by special permission of that publication.

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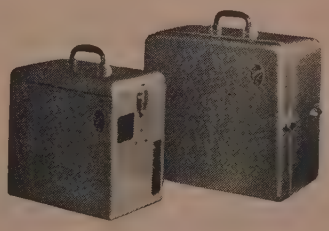

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of
The United States of America

Greetings!

The Church Committee of the Ocean Avenue Congregational Church of Brooklyn, New York, takes pride and pleasure in awarding this Certificate of Recognition and Honor to

ERNEST A. L. PARKER

who has been a member of the Ocean Avenue Congregational Church for 25 years, having been received into full membership on the 8th day of APRIL in the year of our Lord 1923

The Church Committee hereby records its gratitude for the faithfulness which makes this award possible, and commends this achievement as a worthwhile example for all members of the Church to emulate.

Done at Brooklyn, New York, this 11th day of APRIL in the year of our Lord 1948 by order of the Church Committee.

William T. Griffiths
Minister

Benjamin H. Hoss
Clerk

Certificates of Recognition and Honor

*by William Taylor Griffiths**

"WE WANT a man who can appeal to the young people," say many pulpit committees. Some ministers have taken them at their word, and have proceeded to work with the young people to the exclusion of other groups in the church. But it is the older members who make up the major portion of our congregations. They are the regular attendants; they serve on most of the boards; they are the organizational leaders; they do most of the good works; and it is they who pay the bills. If this larger group feels neglected, the church and the minister experience rough seas.

At the forty-fifth anniversary of our church last year, we awarded Certificates of Recognition and Honor to those persons who had been members for twenty-five years or more. Ninety-six persons, in a membership of 500, received the awards.

At first, these "old timers" were inclined to assume that the certificate was just another insignificant diploma, but gradually it became important to them. They began to understand it for what it was—the church's expression of gratitude for long term loyalty and service. As such, they appreciated it and renewed their interest and revived their affection.

In 1945, a neighboring Congregational church, after a heroic struggle, lost its building in foreclosure proceedings, and seventy-five of its members united with us. I am sure that every effort was made to make these people feel at home in our fellowship, but they persisted in preserving their separateness. However, in the awarding of the certificates, the years these people spent in the other church were counted as having been spent here. Thus, a good percentage of them were honored with the award. They had not expected such magnanimity and were overwhelmed by it. More than any other factor, this was tended to make us all one fellowship.

We are continuing the practice of awarding certificates this year. The list of those who in 1949 will have completed twenty-five years in our church was published in our monthly mimeographed newspaper in January. This has had remarkable results.

Some of those whose names appeared on the list have not been too active or too regular for a number of years. They are returning to us now. They are resuming their rightful place in the life and activities of the church.

Others, who had been placed on "the inactive roll" were not included among those eligible to receive certificates. However, they had been restored to the mailing list and read about the awards. Many of these persons have suddenly appeared at the church service or at a meeting of one of the organizations.

*Minister, Ocean Avenue Congregational Church, Brooklyn, New York.

They have introduced themselves to the minister. They have honestly said that they have not been around for years, but that they are sorry and want to revive their membership. Is this only because they might be eligible to receive a scrap of paper? Not necessarily so, but because the church is recognizing the individual, his value as a member, and the worth of his loyalty and faithfulness over the years. And that is important!

Many non-resident members who refused to take letters of dismissal, but who have ceased to be interested to the point of supporting the church have now begun to write us letters expressing their appreciation for what the church meant to them in the years they were amongst us. Invariably, they inclose a token of remembrance.

Magnetic Recorders

(From page 24)

6. *Classroom Use in Schools.* Very practical for teaching foreign languages with quick recognition of word, sound and usage. Fits in perfectly with audio-visual programs. Especially useful in drama, public speaking, and music classes for training students in speech correction, proper pronunciation, faulty articulation and foreign accent. Helps in eliminating stuttering and stage fright. Music appreciation classes can build musical and vocal libraries for study and comparison. Orchestra and band use it for recording concerts and practice sessions. Discussion groups find magnetic recorders a valuable aid in school society meetings and social and civic studies.

7. *Entertainment and Amusement.* Excellent when used as a public address system for conducting bingo games, carnivals or bazaars or where directions are needed for other group games. Also good for recording accounts of away-from-home athletic contests.

8. *Record Slide Lectures.* Words and music can be arranged beforehand thus eliminating the necessity for reading a lecture in a darkened room, and if there is only one person making the presentation, it would leave him free to operate the projector.

9. *Record Radio Programs.* There are many educational and religious addresses of general value or interest which can be recorded and later played back to organizations or study groups in the church or school.

10. *Weddings.* There is no reason why the minister cannot make arrangements beforehand with the couple to have the wedding ceremony recorded. A lapel microphone is practically in-

HOW MUCH MONEY CAN OUR CHURCH EXPECT TO RAISE?

May, 1949

Gentlemen:

We are contemplating a fund raising campaign in our church in the near future. We realize it is not only necessary to know the amount of money needed, but to have an indication as to the amount of money we can *expect.*

We understand the answers to the ten questions listed below will give you the needed information to make an analysis of our situation, and at **no obligation to us.**

1. *Name of Church*_____
2. *Address*_____ *City*_____
3. *Number of Member Families*_____*Friends*_____
4. *Amount of Budget (1948)*_____*(1949)*_____
5. *Number of Contributors to Budget*_____
6. *Number of Members Tithing*_____
7. *Amount Needed* _____
8. *Purpose* _____
9. *How much already in hand*_____
10. *Date of last Campaign*_____*Purpose*_____

Thanking you in advance for the recommendation that we realize will guide us in making our plans, I am,

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MAIL IN THIS QUESTIONNAIRE TODAY . . . REMEMBER, THERE IS NO OBLIGATION, AND ALL INFORMATION IS, OF COURSE, CONFIDENTIAL . . .

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conspicuous and would do a satisfactory job.

Before making a purchase it is well to keep in mind for just what purpose the equipment will be used and then investigate the different makes.

Wire requires less storage space. Tape is more easily edited, for it can be cut with a scissors and patched with scotch tape. Most wire recorders use a spool drive method which means that the linear speed of the wire changes as the spool diameter increases. This makes editing or program rearrangement impractical since the wire speed is different at any two points, producing a change in pitch at the edited point. Tape, however, is usually capstan driven at constant linear speed and can therefore be edited indiscriminately. Constant tape speed provides accurate reproduction with little flutter or wow. Wire breakage while infrequent can be annoying and sometimes results in a bad snarl. Tape is much less inclined to snarl and the break only need be patched with cellulose tape.

Where one is primarily interested in voice recording and there is not much need for high fidelity and extensive accuracy, then the wire recorder will answer the purpose. Tape recorders cost more but give a greater fidelity, are less noisy, are more sensitive and usually come with better loud speakers. Most tape recorders have hook-ups for public address equipment. Few wire recorders are equipped for indexing.

There are several excellent makers of both wire and tape recorders on the market today that combine a number of good features. These include an instrument which: (1) records through a microphone, (2) records radio programs, (3) records and plays phonograph records, (4) plays either radio or phonograph independently of the recording device and (5) plays tape or wire recordings (whichever type it is).

Wire recorder manufacturers have kept their prices at approximately $150 more or less with some professional equipment selling for considerably higher. Tape sets sell for around $230 and up. Both wire and tape recorders have been designed for lightweight compactness, most models weighing around 40 pounds. One large manufacturer of tape recorders in the middle west is coming out with a really portable set that will tip the scales at a meager 25 pounds. Most magnetic tape recorders are built to accommodate spools with an average recording time of one-half hour, while wire recorders have a playing capacity of one hour or longer.

Biographical Sermon for May

Heinrich Karl Marx - - German Economist

by Thomas H. Warner

Remove from me vanity and lies: give me neither poverty nor riches: . . . Lest I be full and deny thee; and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.—Proverbs 30:8, 9.

HEINRICH KARL MARX was born at Treves, in Rhenish Prussia, May 5, 1818. He died March 14, 1883.

Marx was a brilliant university graduate both at Berlin and Bonn. He was a skilled linguist which enabled him to propagate his views with special facility, and which made it possible for him to become the real founder of international socialism.

Marx took an active part in the liberal movement of 1840. At that time he was a journalist. His advanced views led to the suppression of his newspaper and his expulsion from Germany. He went to Paris where he lived in 1843-44. He returned to Germany in 1848, but after the failure of the uprising of that year he went to London where he took an active part in the International Working Men's Association. He lived there until his death.

Marx was the founder of a new social system. He exercised an enormous influence on the Socialist and Communist movements.

In 1847, at Brussels, he and Frederich Engels issued a manifesto which stated the aims of the Communists. Later, his views were developed in *Das Kapital* (Capital) which was published in 1867. Its original title was *A Criticism of Political Economy.* It is a keen historical survey of capital and also a vivid forecast. His analysis of the economic development of modern society has in many respects been verified by subsequent events.

Marx developed his views in *Das Kapital.* His ideas are that all wealth is produced by labor and should go to labor. As this leaves nothing for the capitalist, he can never accept the system. The worker must therefore be prepared for a class war in which capitalism will be destroyed.

According to Marx, the inauguration of the capitalistic era dates from the sixteenth century. The process consisted in the tearing of masses of men from their means of subsistence, to be hurled as free proletarians on the labor market. The basis of the process was the expropriation of the peasant from the soil.

The prelude of the revolution which founded the capitalistic mode of production was played at the beginning of the sixteenth century by the breaking up of the bands of feudal retainers. Thornton declares that the English working class was precipitated, without any transition, from its golden age into its iron age.

Communal property was an old institution. Under the "glorious revolution" which brought William of Orange to England, the landlord and capitalist appropriators of surplus value inaugurated the new era by thefts of land on a colossal scale. Immense numbers of the agricultural population were by this transformation set free as proletarians for the manufacturing industry.

Whence came the capitalists originally? The capitalist farmer developed very gradually, first as a bailiff, then as a semi-farmer, dividing stock and product with the landowner, next as a farmer proper, making his own capital increase by employing wage laborers, and paying part of the profit to the landlords as rent. The agricultural revolution enriched the farmer in proportion as it impoverished the mass of the agricultural people. The continuous rise in the price of commodities swelled the money capital of the farmer automatically, and he grew rich at the expense both of landlord and laborer.

By degrees the agricultural population, now that it had been cast adrift, was constrained to purchase their value in the form of wages from their new masters, the industrial capitalists.

The genesis of the industrial capitalist did not proceed in such a gradual way as that of the farmer. It was accelerated by the commercial demands of the new world market created by the great discoveries of the end of the fifteenth century. The Middle Ages had handed down two distinct forms of capital— the usurer's capital and the merchant's capital. For a time the money capital formed by means of usury and commerce was prevented

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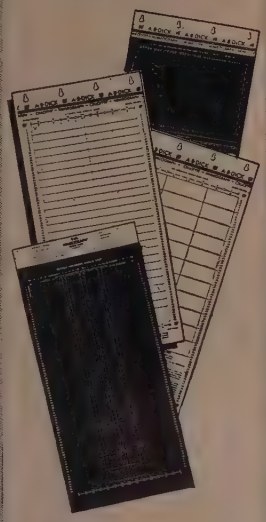

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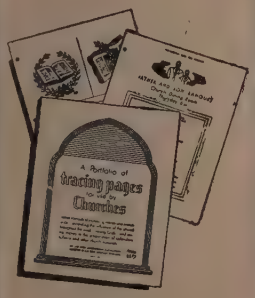

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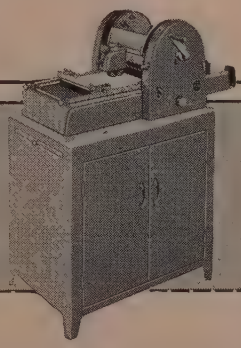

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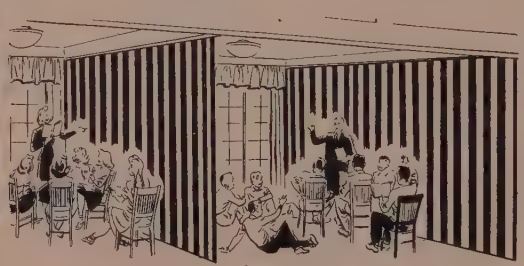

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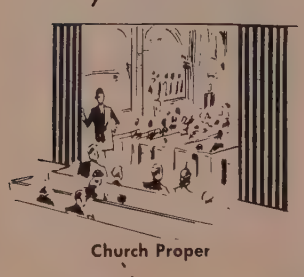

Church Proper

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from conversion into industrial capital, in the country by feudalism, in the towns by the guilds. These hindrances vanished with the disappearance of feudal society.

The next development of the capitalist era was the rise of the stock exchange and the great banks. The latter were at first merely associations of private speculators. The Bank of England, founded in 1684, began by lending money to the government at eight per cent. By degrees it became the creditor of the nation, and so arose the national debt.

Terrible cruelty characterized much of the development of industrial capitalism both on the Continent and in England. The factories were recruited by the press-gang. Cottages and workhouses were ransacked for poor children, and these were forced to work by turns during the greater part of the night.

A commodity is an object, external to ourselves, which by its properties in some way satisfies human wants. The utility of a thing constitutes its use-value.

Every owner of a commodity wishes to part with it in exchange for other commodities, but only those whose use-value satisfies some want of his. Consequently his own commodity is the universal equivalent for all others. Social action sets apart a particular commodity in which all values are represented—money.

The first condition of the accumulation of capital is that the capitalist must have contrived to sell his commodities and to re-convert the greater portion of the money thus received into capital.

The process of production incessantly converts material wealth into capital, into means of creating more wealth and means of enjoyment for the capitalist. On the other hand, the laborer, on quitting the process, is nothing more than he was when he began it. He is a source of wealth, but has not the slightest means of making wealth his own. The product of the laborer is incessantly converted not only into commodities, but into capital.

Capital presupposes wage-labor, and wage-labor presupposes capital. One is a necessary condition to the existence of the other. Does an operative in a cotton factory produce nothing but cotton goods? No, he produces capital. He produces values that give fresh command over his labor.

With the accumulation of capital the number of capitalists grows to a greater or less extent. Accumulation therefore presents itself on the one hand as increasing concentration of

Audio Visual Program for Youth Incorporated

*by Harry A. Hull**

WE called our youth group in the Strongsville, Ohio, Church, a Y-I Club. (Youth Incorporated). We tried to arrange a program for this group which would provide the much needed recreation of the usual small village and, at the same time, tie them in to the purposes of the church. This article is chiefly concerned with the visual aids recreational program. It worked well with us and it may offer something to the readers of *Church Management.*

To start with we divided the basement of the church into four sections. A different form of entertainment was offered in each section. In section one was placed our television set with chairs for about twenty people. Section two was used for what we called our movie dance. This required more room than section one. The third section was for those who did not dance and preferred less active recreation. For them was provided ping-pong; twiddlepong, a new game worth all of the fifteen dollars which it cost us. The fourth section was our little theater. Here we tried to show a full length feature.

Television attracts because it is new. The original cost is still high. I found eight men in the congregation who were willing to share the cost of the receiver. Of course, once that was covered it is really inexpensive entertainment. The programs, themselves, leave much to be desired. The taverns have been the biggest market for television sets. It may be for that reason that most of the programs are slanted to the tavern set. However, keep in mind that the young people in the average small town know their taverns pretty well. Few would argue that they would prefer that their children see the projected television pictures in the taverns.

The movie dance is a very interesting project. We refused to blind our eyes to the fact that our young people, or at least many of them, liked to dance. We sought to give them the opportunity under sponsorship of the church. The program consisted of motion picture projection of orchestras playing dance music. The rental cost of these was ten dollars. We found a good division of the film was five fast numbers; five slow numbers; a waltz and a polka. The first time one of these shorts is shown the young people would sit and watch the picture of the orchestra. Then when the number was repeated they would dance to music, in rhythm with those shown in some of the pictures. There is a big advantage which the movie dance has over dancing by record. The young people know the name bands and they feel a familiarity with the orchestra.

In the little theater a full length feature would be projected. The cost of this was usually $12.50 per night. The game room is self explanatory.

There are always problems of discipline and administration. We made a charge of twenty-five cents per night per person. It was not much but it was, at least, a definite charge. In addition there was always food available which could be bought at popular prices. We limited the attendance to high school students. This may seem unfair but it simplifies the method of discipline. Instead of church chaperones we invited the parents to come with their children. This plan always provided a sufficient number of adults to keep the necessary order. The program was presented on Saturday night as this has proven the best night to bring the boys and girls to the church.

*Youth director, Painesville, Ohio, Methodist Church. Formerly pastor of the Strongsville, Ohio, Methodist Church.

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the means of production and of the command over labor; on the other, as repulsion of many individual capitalists one from another.

Marx was bitterly opposed to any form of religion. He wrote: "That law, morality and religion are so many bourgeois prejudices behind which lurk in ambush just as many bourgeois interests. These stand in the way of the rising proletariat and must therefore be abolished." Marx coined the expression, "Religion is the opium of the people." Lenin made this comment: "This postulate is the cornerstone of the whole philosophy of Marxism with regard to religion.

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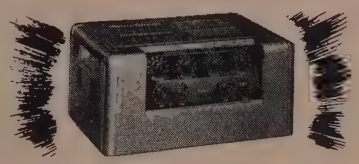

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Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

An Apology for Love

Now while he was at Bethany, in the house of Simon the jar-merchant, as he reclined at table, a woman brought an alabaster flask of ointment, nard pure and costly; and breaking the flask, she annointed his head. But there were some who in indignation said among themselves, Why this waste of the ointment?—St. Mark 14:3-10 (Torrey).

IN this, one of the most beautiful scenes in the gospel, Jesus shows himself to be, not only the perfect gentleman, but the perfect apologist as well. (Gk. *apologia*, defense). The scene is so tender and haunting, so filled with fragrance and beauty, that one is apt to miss the height and breadth and depth of the Master's apology for love.

Three questions emerge from the context in which the immortal story is told:

First, for whom was Jesus the apologist? It was Mary, sister of Martha and Lazarus and, as I see it, the Master's closest friend among women. It was Mary of Bethany—she of the understanding heart, the inspiring voice and the spiritual genius. It was Mary of Bethany—she with whom Jesus had long since found an affinity of mind and to whose home and presence he so frequently turned for quiet rest, relaxation and the healing touch of perfect friendship.

Second, for what was Jesus the apologist? He was the apologist for love and the sacrificial loyalty true love inspires. Love is not always discreet, and because it is creative it is not always conventional. True love is ever finding new and spontaneous ways in which to clothe and express itself. And some of the spectators who were among the dinner guests at the home of Simon the merchant were quite apt to misinterpret the motive and meaning of this beautiful act of sacrificial love. Indeed for some "just upright man"—the kind of man or woman who is always busy confessing other people's sins and acting as a barrier against the free winds of the spirit—this incident had all the makings of gossip and scandal. And it was only because of Jesus' immediate and forthright defense that sacred history has preserved for us one of the most beautiful scenes in all of human experience.

Hobart D. McKeehan

The third question is: What was the nature of the Master's apology? His first words indicate righteous indignation: "Let her alone; why do you trouble her?" Here speaks the chivalry of one who is both a perfect gentleman and a perfect friend. And it was because of this chivalry that the scene wes recorded while all down the ages countless millions of men and women have continued to breathe the fragrance of Mary's gift.

A. In his apology Jesus was defending, nay vindicating, the value of the beautiful as over against the useful. "She hath wrought a good work" or, as Torrey translates it, "She has done a good thing in annointing me," and the word translated "good" is literally "beautiful." Perhaps the taste and refreshment of a cup of cold water is not enhanced simply because it is served in some priceless Grecian urn. Nevertheless the Grecian urn has its rightful place and value in life.

B. In his apology Jesus was defending and vindicating what is "one and only," what is immediate and unique, as over against what is continuous and conventional. "For the poor you have always with you, and whenever you will you can benefit them; but me you have not always." True love does not know how to count the cost because the cost is of no consequence. And true love never willingly misses an opportunity to sacrifice and share.

C. In his apology for love Jesus was vindicating the particular as over against the general. "She has done what she could." True love will never do less than that, and the best man or woman in the world can do no more than that.

D. In his apology Jesus was revealing the far, significant, beautiful, and yet unconscious, reaches of true love. "She has annointed my body beforehand for burial." (Did our Lord remember that touch of Mary's and the fragrance of her gift, "pure and costly," as he hung upon the cross?) This much we know: that his prediction has proven to be true and it will remain true until the end of time: "Verily I say to you, wherever the gospel is preached, in all the world, this which she has done will be told in her memory."

POETIC WINDOWS

Daffodils for Mother

She cannot see you, gallant daffodils,
She will not stop to pluck you, but when the rain
Distils your loveliness into the earth
I know that in her sleep she breathes your name.

—Sydney Bell in
Celtic and Other Poems.

Mary at the Cross

And Mary stood beside the cross! Her soul
Pierced with the self-same wound that rent His side
Who hung thereon. She watched Him as He died—

Her Son! Saw Him paying the cruel toll
Exacted by the law, and unbelief,
Since he their evil will had dared defy.
There stood the mother helpless in her grief,
Beside the cross, and saw her first-born die!

How many mothers in how many lands
Have bowed with Mary in her agony,
In silence borne the wrath of war's commands,
Where every hill is made a Calvary!

O pity, Lord, these mothers of the slain,

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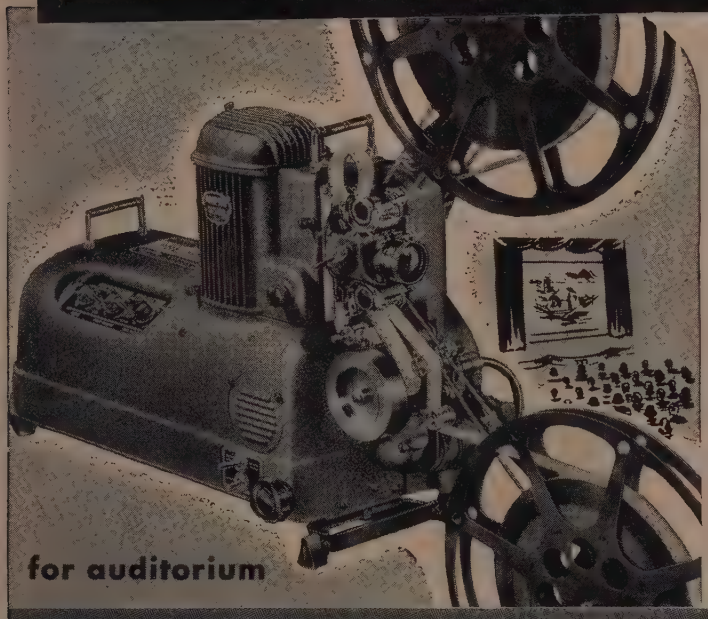

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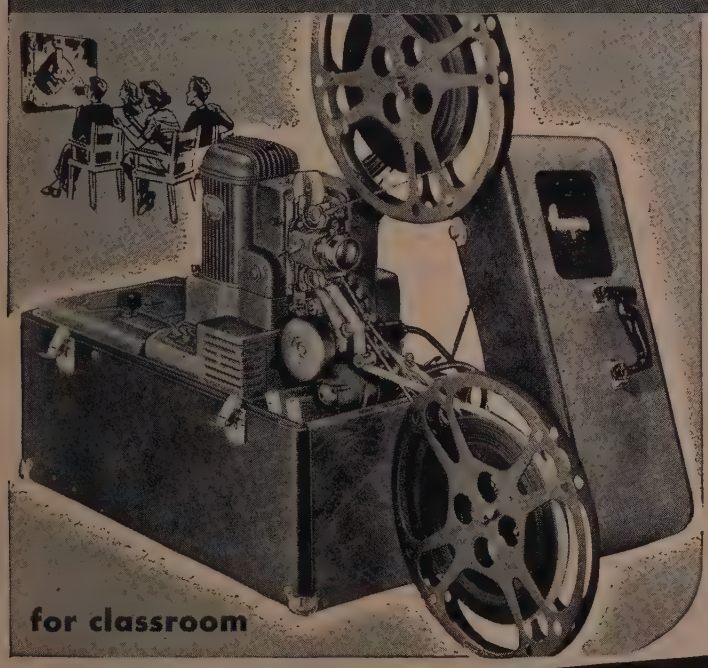

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And grant their dead shall not have died in vain.

—Clyde McGhee in *Masterpieces of Religious Verse;* Harper and Brothers.

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Oh, the genius of a master
Painting with his soul,
His warm blood rushing faster
As he rises to his role!

And the fairest of the muses
Dreaming God-inspired dream,
As she eagerly enthuses
To splendor of her theme,

And composer deftly blending
At his heart's decree,
Unto the air ascending
Wondrous melody.

Oh, the face the Master painted
And the lay the muses blew
And the melody sweet, sainted,
All together, dear, were you!

—Lawrence M. Brile in *Fresh Leaves; Harbinger House.*

To Spring

O Spring, I love you best of all the year,
For all the world's in love when you appear.

Your loveliness so gently stirs the earth
Until each blossom trembles with new birth.

Each rock and hill responds in sweet refrain
To join in tune to your symphonic strain.

The shady wooded dell where violets peep
Awakens laughingly from winter's sleep.

The sky is painted in a turquoise blue,
And veiled in golden lace because of you.

All things are quickened into rapturous bliss,
Awaiting thrillingly your maiden's kiss.

O Spring, I love you best of all the year;
For where you are I know that God is near.

—Mildred Kuebler in *Soliloquy at Midnight;* Exposition Press.

On Expressing a Small Talent

The mist-blue stars of violet that glow
On slender shafts deep in the forest glen,
The swift sure winging of the woodland swallow
And fragile fairy webs that spiders spin—
These little forms of beauty do not cease
For being cached beyond the sight of man;
They sing, they weave, they bloom and so release
Talent of which they are custodian.
So to each living thing God gives a spark
And some were meant for embers, some for flame;
Some flare, then die as ashes in the dark,
But each was given purpose when it came.
And small though its arc, no creature has a right
To snuff its taper of immortal light.

—Virginia Moody Hagan in *Think* Magazine.

SELECTED PROSE

Life Everlasting

It fell upon a summer's evening that some boys and an old sailorman watched the sun go down upon the Isles. The waters mirrored the ever changing beauty. The stillness was a sacrament. The heart was almost heard to beat. Even the white seagull did not cry. The sailor watched the sunset. The boys watched the sailor. And one of them said, "As you watch, Sailor John, why is there peace and strange gladness in your eyes?" I see him still. He leapt to his feet and stretched out his hands to the West. "Why, just because I love one and he is in my heart." Then his voice fell as a stone into a pool of silence. "The happy secret," he whispered, "the life everlasting."—Alistair MacLean in *Radiant Certainty;* Allenson and Company, London.

Forgiveness and Happiness

Blessed are they who have their faults forgiven, their transgressions buried deep; blessed is the man who is not guilty in the Lord's reckoning, the heart that hides no treason. While I kept my own secret, I cried to thee evermore in vain; still my frame pined away, bowed down, day and night, by thy chastisement; still my strength ebbed, as though I were parched by summer heat. At last I made my transgression known to thee, and hid my sin no longer; I will be my own accuser, I said, and confess my fault to the Lord; and with that, thou didst remit the guilt of my sin. Let every devout soul, then, turn to thee in prayer when hard times befall; rise the floods ever so high, they shall have no power to reach it. Thou art my hiding place, where I am sorebestead; friends shall flock to my side, rejoicing at my deliverance.

Friend, let me counsel thee, trace for thee the path thy feet should tread; let my prudence watch over thee. Do not be like the horse and mule, senseless creatures which will not come near thee unless their spirit is tamed first by bit and bridle. Again and again the sinner must feel the lash; he who trusts in the Lord finds nothing but mercy all around him. Just souls, be glad, and rejoice in the Lord; true hearts make your boast in

him.—(Psalm 31), Ronald Knox in *The Psalms;* Sheed and Ward.

The Quest of the Holy Grail

" * * * Long while they stood in astonishment. Then the sanctuary filled gradually with light, more and more dazzling, so that their eyes could not endure it well, and of this light there seemed to form a hand which bore away the Grail, and lifted it to heaven. When the light paled, the lance was no longer there. So was the Grail, the Holy Grail, withdrawn, whether to the heavenly temple to be a witness of the soul, or to realms divine impenetrable, scarce shall one dare to say. But, since that withdrawing, no man has been so bold as to say that he has seen the Holy Grail on earth. * * * The Grail is a temporary objectivity of the eternally Divine; it is a radiant gleam of the Supreme Will. * * * The supreme beauty of the Quest of the Holy Grail is revealed in its power to enrapture the highest consciousness of the Christian faith, the noblest upsoaring of the soul and the most audacious aspiration of the spirit. Thus, by a way of Ecstasy, it leads to a new revelation of the splendour of God.—Francis Rolt-Wheeler in *Mystic Gleams From the Holy Grail.*

The Church

The church is a family of which all classes are members; it is a school in which all men are pupils; the church is a hospital in which all find healing and medicine, and this custom of worship in God's presence on the Sabbath day, when all classes come together to sing and pray and resolve, all being in the spirit of love and good will, represents Christ's plan for solving economic and industrial problems. Today, if all rich men and poor men would come together as brothers, to swear fidelity to the name of the Master, to breathe their common prayers unto a common Father, and to realize that the burdens of one are the burdens of all, to remember that the church is Christ's league of pity, that its members make up his beloved society, and that whoever injures his brother has been guilty of treason toward the disciple band, that each is for all and all is for each, all hate and strife would evaporate, poverty and crime would disappear, and the world would enter upon an era of prosperity and peace. Men have tried many expedients, many laws, many weapons, but some day they will try Jesus' plan, and then the discordant, warring classes will find that the paths of worship are paths that lead to social peace, brotherhood and pros-

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perity.—Newell Dwight Hillis in *The Great Refusal;* Fleming H. Revell Company.

James Moffatt

It was once said of Robertson Nicoll that he edited five papers with his right hand and contributed to as many more with his left, that he was not a man but an army of men, directed by one cool controlling brain. The same could be said of Professor Moffatt. He might almost be an army of men. How he did it no one knows.

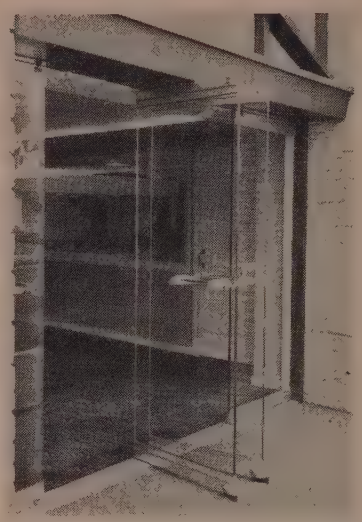
> For still they gazed, and still the wonder grew,
> That one small head could carry all he knew.

Professor A. J. Gossip tells the following: "Long ago now, Alexander White was making a memorable speech at a jubilee of his friend, George Reith, and introduced a telling quotation 'from some minor character in Dickens, who it was, I forget.' And then, his eyes falling upon him in the audience, he added: 'Oh, there's James Moffatt. Who was it, Jim?' Whereat Moffatt at once gave text and context. Later, quoting 'the perseverance of the saints consists of ever new beginnings', Whyte added: 'A favorite of mine, which I have always credited to So-and-So, yet one of my most learned friends assures me that is wrong. Who did say it, Moffatt?' And back came the answer: 'You are right, sir,' with the place at which to find it. So did this man carry about with him an uncanny mass of wide and accurate knowledge. And yet," adds Professor Gossip, "while everyone thinks of Moffatt as the scholar that he was, the main thing in his life was not learning, but religion."—Alexander Gammie in *Preachers I have Heard;* Pickering & Inglis.

The Heel of Achilles

The brilliant historian, Egon Friedell, in the introduction to his magnum opus, *A Cultural History of the Modern Age*, makes a fascinating suggestion. He reminds us that according to legend, Achilles, the Greek warrior, was invulnerable except for his heel; only in one place could he suffer harm. It was this that made him invincible, at any rate until the long-averted arrow found the fatal spot. Now the meaning of the legend is generally supposed to be that even the most heroic person has a weakness somewhere, and this weakness may eventually prove his undoing.

But asks Friedell, is this the true significance of the legend? Why might it not be the other way around? "What if the vulnerable spot, the consciousness of its vulnerability, and the dogged, heroic struggle against it causes a hero to be born?" Invulnerability did not make Achilles a hero, after all; it was vulnerability that did it. Knowing himself to be invulnerable, he might have tried to be victorious without effort; nothing could harm him anyway: but knowing that in one place he could be harmed, that sooner or later, the fatal injury might reach it, he extended himself. After all, a man is not courageous unless he is afraid. If there is nothing to be afraid of, there is no need for courage. Courage is the conquest of fear, not the absence of it. * * * It was his vulnerable heel which made Achilles a hero and a conqueror.—A. Powell Davies in *The Faith of an Unrepentant Liberal;* The Beacon Press.



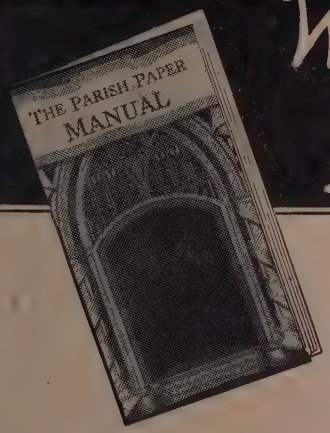
GLASS DOORS EXTEND WELCOME

Oakland's Neighborhood Church, Oakland, California, has many architectural innovations. Perhaps the most interesting is the front entrance. Arizona flagstone has been used to form an impressive tower-like structure which frames the doorway. Twin pau of all glass doors have been installed. They are made from Tuf-flex, an extra strong kind of polished glass which resists shock and strain. Passers-by can see into the church even when the doors are closed, so they serve as a continuous welcome.

Another glass installation in this church is the baptistry. The front wall is made of glass one inch thick.

BOOKISH BREVITIES

The Quest of the Holy Grail is perhaps the greatest saga of the world. But, because it is so great, it has long since been so overloaded with magic and mystery, innumerable incidents and romantic adventures, that its true meaning and message is often obscured by colorful confusion. In *Mystic Gleams From the Holy Grail,* Francis Rolt-Wheeler, author of many scientific textbooks, comes to the rescue of the great saga and gives it its proper setting as "the Way of Initiation" and the whole purpose of the story as being "not old-world fables to while away the time, but lines of spiritual guidance." Here, in masterful interpretation, is insight and the substance with which to inspire our souls with something of the courage of Percival, the loyalty of Bohors, the fidelity of Lancelot and the vision of Galahad. The world of religion, no less than that of letters, will rejoice in this labor of love on the part of Dr. Rolt-Wheeler (Rider and Company, 47 Princes Gate, London, S. W. 7; 15/—) * * * One of the most simple and yet complete handbooks covering almost every aspect of congregational planning, budgeting and finance is *The Finances of a Church* by Robert Cashman. For the minister's guidance, and for circulation among all members of finance committees, this is an invaluable guide (Harpers; $2.) * * * Roy A. Burkhart is a wise and understanding minister who has shown much skill in many fields, but especially in that of pastoral counseling. It is out of a wide and rich experience that he has written a beautiful gift booklet entitled *The Secret of a Happy Marriage.* In addition to a marriage ceremony, advice on preparation for marriage, budgeting and mutual understanding, Dr. Burkhart deals candidly with the problems of personality adjustments and planned parenthood. It might be said that the service of a little book such as this would be vastly increased if it could be presented to young people at least some months before the time of the anticipated marriage. This is to say that much of the advice given by Dr. Burkhart—and all of which is good—is far more relevant to preparation for marriage than it is as a corrective after marriage (Harpers; $1.) * * * All the splendors of a great man and a great mind find their home in *Their Finest Hour,* by Winston S. Churchill. Following *The Gathering Storm,* this is the second volume of Churchill's history of the Second World War. The title, so eminently fitting, is borrowed from Mr. Churchill's magnificent speech in the House of Commons, June 18, 1940—the day of the French capitulation. ("Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will say: 'This was their finest hour!' ") The story opens in 1940



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when Churchill became prime minister; it continues with the fall of France; the tragic splendor of Dunkirk; the Battle of Britain; the desperate struggle to keep British supply-lines intact, and finally the victorious African campaign. As a source book of history, for its evaluations of international leaders, and as a moving picture of a great mind working at white heat, this book stands alone—and only Mr. Churchill could have written it (Houghton Mifflin; $6.)

* * * Professionally speaking, perhaps the most interesting new book for the preacher is *Preachers I Have Heard*, by Alexander Gammie. The studies of personalities and preaching techniques of which this book is composed first appeared as essays in the Glasgow, Scotland, *Evening Citizen*, and it is our very good fortune that they have been collected into artistic and permanent form. Alexander Gammie, over a long life, has been much more than a "sermon taster"; he has, in fact, been one of the most penetrating and appreciative critics of the English-speaking pulpits, and he has known the great preachers of the British Isles with the intimacy of genuine friendship. No living preachers are included but almost all are from the not too far distant past and are names familiar to all but the youngest preachers of today. These studies include the following great preachers: Joseph Parker, George Matheson, David Smith, James Macgregor, A. M. Fairbairn, John McNeill, J. G. Paton, James Chalmers, Alexander White, James Stalker, Laws of Livingstonia, John Hunter, General Booth, John Cairns, J. H. Jowett, James Morison, Silvester Horne, T. DeWitt Talmage (the only American included), W. J. Dawson, George Macdonald, Hugh Price Hughes, Ambrose Shepherd, James Moffatt, Ralph Connor, Alexander Smelie, Donald McIntosh, Donald Fraser, Walter C. Smith, John Ker, Robert Morton, James Hastings, R. F. Horton, A. E. Whitam, Alexander Grieve, John Kelman, D. M. McIntyre, W. B. Paterson, F. B. Meyer, Studdert Kennedy, William Stoddart, Marcus Dods, Dinsdale T. Young, Hugh R. Mackintosh, D. J. Findlay, Archibald Fleming, George Gladstone, James Denney, J. P. Struthers, J. D. Jones, T. N. Tattersall, W. H. Lax, John Watson, G. H. Morrison, W. M. Macgreggor, F. Luke Wiseman, William Temple, George Jackson and G. Campbell Morgan. With only a few exceptions these studies are accompanied by splendid photographs. What a shining galaxy of pulpit genius this book presents! As I have suggested, most of these names are familiar to the American clergy but I

Do You Burn Up or Build Up?

An Object Sermon for Boys and Girls

by John Edwin Price *

Object: Magnifying glass.

Did you ever burn a piece of paper with a piece of glass? Some of you have. Some of you never did. For those who never did, may I say that it is easy? It is especially easy if the glass is a magnifying glass.

All you do is hold the glass so that the sun will shine through it on the piece of paper. A magnifying glass concentrates heat on one tiny spot. Soon a hole is burned. Hold the glass steady a little longer and the paper will flame, shrivel up, make a little death cackling noise and be done! It is burned up, no good!

Yes, a magnifying glass can burn and destroy.

How many have seen an older person using a magnifying glass to make newspaper print look bigger, easier to read? Oh, nearly everyone.

It is a good thing to be able to see well. A magnifying glass used this way proves to be a help, a blessing to many people.

A magnifying glass, then can *burn* or *bless*.

Let's hold that thought in mind for a few minutes.

The word magnify means to make larger or appear larger. It is used or referred to in this way thirty-three times in the Bible, the only book that the smartest people in the world have ever called, "God's book."

"Magnify" is used in the Bible to declare and show one's greatness and glory as in Luke 1:46.

Let us remember now that to magnify someone is to increase that one's esteem, reputation and authority.

The Almighty Lord God (who made the starry heavens and flowered earth) once said, according to Joshua 3:7: "This day will I begin to magnify thee . . . so will I be with thee."

Did you ever hear someone talking about you when they didn't know you were listening? If they were building you up, saying something nice about you, magnifying you, did you run away or stop listening while they were still saying those nice things? That's the sixty-four dollar foolish question.

Such talk made you feel big didn't it? You didn't mind a bit even though you knew the love of the person talking was a magnifying glass making you bigger than you actually are.

Thinking of that, how would you feel if you knew that the Almighty God, the one who made the star-studded heavens and flower filled earth, was bragging you up to the angels in heaven . . . and making you seem great to your neighbors and friends on earth?

Job, a very interesting Bible character once asked: "What is man that Thou shouldst magnify him?"

Perhaps you are saying to yourself now, "Who am I that the Almighty

*Minister, Methodist Church, Sidney Center, New York.

---

venture to say that some are not familiar names. And the reason why they are not familiar names—some of the very greatest of them—is (1) because they did not visit America and (2) because they spent much of their preaching careers in much less than metropolitan centers. Under the first category one might mention Dinsdale T. Young. Young was one of the greatest preachers I have ever heard and, as I read Gammie's chapter on the genius of Young I could still see the long queues of Londoners waiting for admission into Central Hall on a Sunday morning and I could hear again the music of that golden voice. Gammie relates how J. H. Jowett, then at the height of his fame, inquired of his ushers why it was that so many people came into services so late and was told that these worshippers came late because they had not been able to find room in Central Hall. And I am remembering how Mrs. W. E. Barnes, wife of the present Bishop of Birmingham (who was then a Canon at Westminster) once told me that there was a saying among London church goers to the effect that "if you can't get a seat in Westminster Central Hall just remember that the Abbey is directly across the street." For its revelations of pulpit genius and technique, its indications of the springs from which these giants received their intellectual and spiritual refreshment and, as plain studies of human nature, I commend most highly *Preachers I Have Heard* (Pickering & Inglis, Glasgow; 12/6).

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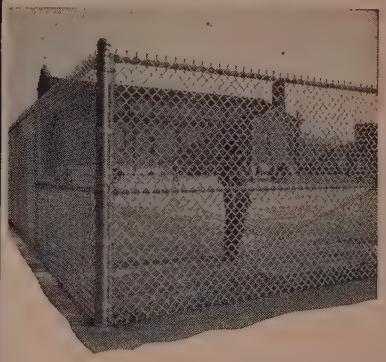

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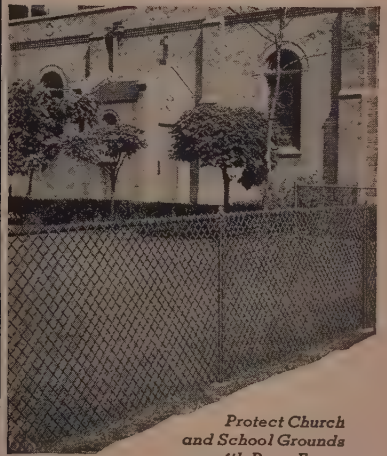

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Lord God who made the star-studded heavens and the flower filled earth should magnify me, build me up?"

The Bible, God's book, says that the real you (inside that body you are wearing) is made in the image of God, that you are God's child.

Well then, if we are like God isn't it natural to think that he is something like us?

If we like to be magnified, have our good points talked about, built up, may not God like the same thing?

A psalmist said in the Bible, "O, magnify the Lord with me." Mary, the mother of Jesus said, "My soul doth magnify the Lord."

By reading the Bible we find that not only does God want you and I to magnify him. He also wants us to get others to do the same.

When you go home look up Psalm 40:16. It will tell you: "Say continually the Lord be magnified." There it is, plain as the nose on Durante's face.

A little while back I said, "A magnifying glass can burn or bless." So CAN YOU!

Whenever we swear, whenever we mix the name of God or Jesus Christ into our ordinary talk we usually do it to burn someone. But we forget that TWO others are getting burned. When we swear it burns our best friend, our Saviour Jesus Christ, to hear his name cheapened, made little, used to hurt someone. And, eventually such careless use of God's or Christ's name burns the one who swears. Swearing cheapens, burns, shrivels the person who swears. The Bible says very definitely that the Lord will hold guilty of wrong doing the person who takes his name in vain. It is one of his commands not to mix his name up in our ordinary or angry talk.

So, when we see a magnifying glass may we think how nice it is to get a good build up.

Whenever we get an opportunity let us give the Lord (and the church he left to teach his truth) a good build up.

If we can get people to be friends of God we will be getting them to be their own best friends.

Then the Lord will say to you . . . and to them, "This day will I begin to magnify you (build you up) so I will be with you."

A Negro once said, "There ain't nuthin' going to happen to me which the Lord and I can't handle."

If you know that the Lord is with you, building you up, what do you care WHO or WHAT is against you?

From now on which are you going to do, BURN? or BLESS?

Saint Augustine

A Biographical Sermon

*by Norman Victor Hope**

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?—Romans 10:13-14.

BY any standard of measurement, St. Augustine (354-430) must be reckoned one of the greatest and most influential of all Christian churchmen. On this question both Roman Catholics and Protestants are agreed. The Roman Church acclaims him as one of the four "doctors" of the Ancient Church. The German Lutheran Adolf Harnack has said that "between St. Paul the Apostle and Luther the Reformer the Christian Church has possessed no one who could measure himself with Augustine; and in comprehensive influence no other is to be compared with him" (*The Confessions of St. Augustine,* page 123). The Scottish Presbyterian, James Denney affirms that "it is hardly an exaggeration to say that in Augustine may be found, latent or patent, all the ideas on which the Western world lived for a thousand years" (*The Christian Doctrine of Reconciliation,* page 64). The American Episcopalian Alexander V. G. Allen considers that "the most important event in the history of the Latin church was the conversion of Augustine in the year 387" (*The Continuity of Christian Thought,* page 143).

The outward facts of Augustine's life may be briefly summarized. He was born in 354 at Tagaste, a small town in what is now Algeria, in North Africa. His father, a middle-class Roman, was a pagan; but his mother, Monica, was a devout Catholic Christian, who not only brought her son up in the Christian faith, but also earnestly prayed that he would personally accept Christianity and become a committed follower of Jesus Christ. At the age of seventeen, Augustine was sent to the University of Carthage to train as a rhetorician—the chief profession of that day. Amid the prevailing immorality of that university city, he entered into an unofficial marriage with a young woman, by whom he had a son. After making a brilliant record as a student, Augustine set up as a teacher of rhetoric in Carthage. But, unable to bear his mother's reproaches and entreaties in 383, he crossed the Mediterranean Sea to Rome, there to practice his chosen profession. Many students were drawn to his classes, but they were lax about paying their fees to him. Through the influence of friends in 384, Augustine was appointed professor of rhetoric at Milan, in North Italy; and it was in Milan that he was converted to Christianity in 387.

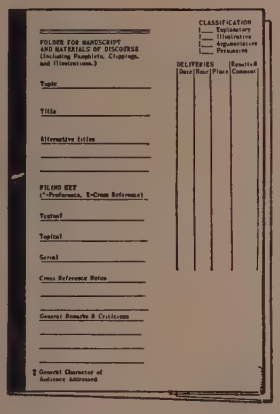
Much had happened in Augustine's inner life before then. Thoughts of higher things had begun to engage his mind when, at the age of nineteen, he read Cicero's *Hortensius,* a work which has not survived. Thereafter Augustine became at least something of a seeker after religious truth. First, he became an adherent of the Manichean religion, which, "in the midst of its pretentious dualistic scheme of the universe, kept a high place of honor for Christ, and had a very comfortable doctrine of sin" (Hugh Watt, *Representative Churchmen of Twenty Centuries,* page 66). This interest Augustine maintained for nine years, by the end of which time he had come to doubt both the intellectual and the moral adequacy of the Manichean system. By way of reaction from Manicheism, Augustine then became a sceptic, wavering between faith and uncertainty. Next, after coming to Italy, he embraced the philosophy of Neo-Platonism, the essence of which is that the spiritual world is the only real world, and God, the Absolute, the source not only of all good, but of all reality.

It was while he was in this state of mind that Augustine, teaching in Milan, came into personal contact with Ambrose, the saintly and able Christian bishop of that diocese. Under Ambrose's influence, Augustine became convinced of the truth of Christianity as an intellectual explanation of reality; but for its ethical demands he was not yet ready. His mother, Monica, who had never ceased to pray for his conversion, had followed him from Africa to Milan; and she persuaded him to put away the concubine with whom he had been living since

*Professor of church history, Princeton Theological Seminary.

Toward A More Efficient Ministry

The Three-Purpose Sermon Folder



This is the way the folder looks when folded for the book shelf or your coat pocket. If you do not have a filing cabinet it can be placed directly on your book shelves. The size (folded) is 6″ x 9¾″.

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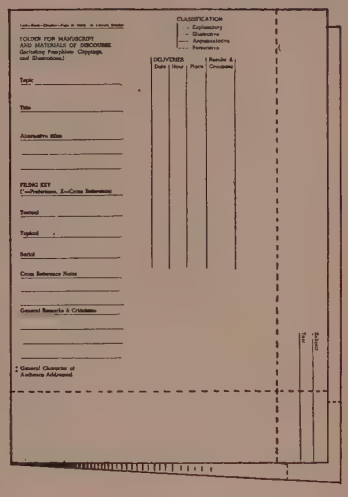

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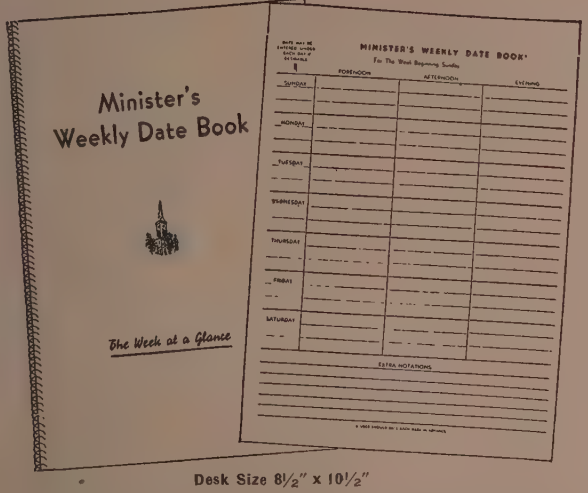

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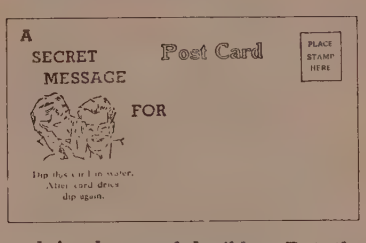

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WOOD CARVINGS

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Wood carving is an old art closely associated with religious institutions. Oak is the preferred wood and the block used is often ten inches thick. The artisans work from a full scale clay model.

his student days. Thereupon a fierce struggle went on in Augustine's soul, a struggle which was not finally settled until one day, in his garden, he overheard a child's voice saying repeatedly, *Tolle, lege* (take up and read). Interpreting this as a message to himself, Augustine took up his roll of St. Paul's Epistles, and opening it at Romans 13:13-14, read the words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The effect was overwhelming; as Augustine himself put it, "No further would I read, nor needed I; for instantly, at the end of this sentence, by a light, as it were, of serenity infused into my heart, all the darkness of doubt vanished away" (*Confessions*, viii, 29).

Baptized by Ambrose on Easter Day 387, Augustine returned to Africa in 388. At Tagaste, his native town, he set up a kind of private monastery in what had been his family home. In 391, business took him to Hippo, not far from Tagaste. He was in the Christian church of that city, when Valerius, bishop of Hippo, was lamenting the scarcity of presbyters to assist him in his church work. Some enthusiasts who happened to be present proposed that Augustine should be made a presbyter; and there and then he was set apart for this office. At once he became a sort of junior colleague to the aging bishop. In 395, Augustine was consecrated as bishop; and after the death of Valerius he assumed sole charge of the diocese, which under his leadership became one of the most powerful centers of Christian influence of that day. Augustine died at Hippo in 430, just as the Vandals were besieging the city.

Augustine's greatness is marred by at least one serious defect. There was in his day a group of Christian schismatics known as Donatists. Edward Gibbon, the English historian of the Roman Empire, describes Donatism as "a memorable schism which afflicted the provinces of Africa above three hundred years, and was extinguished only with Christianity itself." Augustine, believing, no doubt, that everyone holding a false opinion was in grave peril of soul, advocated the coercion of these Donatists by physical compulsion, basing his suggestion on the words of Jesus in Luke 14:23, "Compel them to come in." "On this text," says Herbert A. L. Fisher, "Saint Augustine founded the doctrine of religious persecution which fenced in the mind of Europe during the centuries of Faith" (*A History of Europe*, page 105).

Despite this grievous defect, Augustine has wielded a great influence on Christian history. That influence is due mainly to three factors.

I. To begin with, in his *Confessions*, written about the year 400, Augustine has produced a masterpiece both of spiritual autobiography and of keen psychological analysis. On the basis of the famous sentence, "'Thou hast made us for thyself, and our hearts are restless until they rest in thee," this book tells the story not only of a soul's quest for God, but also of God's initiative in seeking and finding the soul. The *Confessions* analyses with subtlety and profundity the nature of temptation and sin, and especially the sins of pride and lust, which are, in Augustine's judgment, the two chief enemies of the human soul. It also magnifies the grace of God in Jesus Christ, that grace which sought and found the sinner, both convincing him intellectu-

ally and setting him free from the power of besetting sin. And it describes in glowing terms the peace and joy which the pardoned sinner found in God through Jesus Christ—"my God and my life and my sacred delight," as Augustine puts it. Such is Augustine's power of analysis and beauty of description that it is not surprising that his *Confessions* is one of the most widely translated and widely-read books in all literature. And, as Hugh Martin says, "no one can be quite the same after reading this book with serious attention," (*Great Christian Books*, page 34).

II. In his *City of God* (413-426), Augustine made an outstanding contribution to what may be called the Christian interpretation of history. The writing of this book was occasioned by the capture and sack of Rome, the "Eternal City," in 410 by the Gothic leader, Alaric. It is difficult for us today, living as we do so many centuries later, to realize how seriously this event was regarded in the Roman Empire of that day. But the thoughts of many were summed up in the famous saying of Jerome, the great churchman who translated the Bible into Latin, that "the human race is included in the ruins." Contemporary pagans sought to lay the blame for this disaster on Christianity, the religion so recently embraced by the Roman Empire; the ancient Roman gods, they said, were avenging themselves on the Empire for its desertion to the Christian God. Various replies to this charge were produced from the Christian point of view; the greatest, deepest, and most significant of them was Augustine's *City of God.*

Its nature and contents have been thus summed up: "The book is both a defense of Christianity and a Christian philosophy of history. Refuting the pagan charges and exposing the weakness and immorality of the old religion, Augustine looks to the future. A divine purpose is unfolding. Over the wreckage of Rome he sees rising another city, the City of God, without frontiers, welcoming all nations among its citizens, embracing both earth and heaven, its citizenship based upon a common faith and upon obedience to the divine law. Rome had fallen because of its sin and error. The City of God abides. Even the catastrophe of the fall of Rome is but an incident in human history and a vindication of the divine providence. Only Christ could lead, but Christ was leading the world to its true goal," (Hugh Martin, *Great Christian Books*, page 17).

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Augustine can hardly be exaggerated. Not only did it serve to answer pagan charges and silence pagan attacks, but it profoundly influenced the course of subsequent ecclesiastical and even political history in Western Europe. For example, the late Lord Bryce, after pointing out that this book was among the favorite reading of Charlemagne, adds that "it is hardly too much to say that the Holy Roman Empire was built upon the foundation of the *De Civitate Dei* (*Holy Roman Empire*, page 93).

III. Augustine's contribution to technical Christian theology, contained in such treatises as his *Enchiridion ad Laurentium* of 421, constitutes his third enduring legacy to Christendom. Before his day, the Christian church had formulated its findings on such abstruse philosophical questions as the two natures in Jesus Christ, divine and human, and the precise relation of the one to the other. Augustine, as an orthodox Christian, accepted these findings; and, with his practical Western mind, concentrated on such questions as man's state of sin, his salvation through Jesus Christ, and his eternal destiny. Here he came into sharp conflict with the monk Pelagius, reputedly the first British heretic in the history of the church. Pelagius believed that God has endowed every man with reason and free will, so as to enable him to realize his own destiny by his own efforts. The fall of Adam injured only Adam himself; it did not impair the powers of human nature for good. Such evil as exists in the world is due to wrong education and bad example. Man, in his present condition, is still able to keep God's commandments. God's grace is seen, partly in his endowing man with such powers, partly in sending his Son Jesus Christ into the world to give mankind sound teaching and a right example.

Augustine strenuously opposed every tenet of this Pelagian theology. To him, sin has its seat in the human will; and Adam's fall has resulted in the enfeeblement and corruption of the will in every other human creature, so that no fallen man can help sinning. Only a divine creative act can renew the corrupt human will after its original character. This is exactly what God's grace in Jesus Christ does to the elect, whose number is fixed by God's foreordination; and they, the elect, are empowered to preserve in their state of grace to the end of their life's journey. The others are not predestinated to sin, but rather to the punishment which sin deserves, from

(Turn to Page 46)

New Tools for Old Tasks

BESIDES the 350 or so full-length feature pictures that are produced in Hollywood each year for general distribution, hundreds of films are made that do not reach commercial movie houses. For motion pictures are acknowledged to be an excellent medium of distributing information and instruction as well as entertainment.

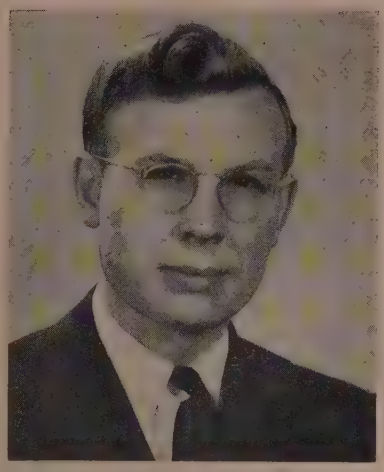
One new producing organization in Hollywood is Church-Craft Pictures of St. Louis, heretofore makers of colored slides and stereopticon films for use by church schools and Bible study groups. Recognizing the effectiveness of the picture screen as a medium for the dramatic, visual interpretation of God's word, Church-Craft's Paul Kiehl came to Hollywood, engaged a professional writer, director, designer, technicians and players. At Hal Roach Studios and Iverson's Ranch (where he found topography closely resembling Palestine) Mr. Kiehl produced four short films, the first of his company's series.

Church-Craft's new Bible-teaching films—carefully documented, simply presented dramatizations of Biblical stories—are now being distributed throughout the world. More will follow in the series, and because Mr. Kiehl feels motion pictures can be made to illustrate application of religious principles to present-day life, eventually contemporary stories will be filmed. Thus the church uses modern tools to spread its word.

The most recent Church-Craft motion picture is a color film, "God's Wonders in Your Own Backyard," which is scheduled for release early in May. This is a film which is intended to foster an appreciation for the things in nature. The film shows a boy and girl in an average backyard and, as they uncover a snail, a millipede, and similar animals, the narrator explains that God had his hand in creation, since each animal is made a certain way to do its work in nature.

Of interest to the Christian home is Mr. Kiehl's announcement concerning the availability of the new STORI-VIEWER. A three-dimensional VIEWER which transforms the special stereopticon color pictures with beautiful realism. Among the initial releases are 12 well-known Bible stories. This will enable Christian education to be brought into the home through another medium, for the Bible story in simple language is combined with each color picture.

Thus the church, the church school, and now the home, have the advantages of twentieth-century tools to carry out their ageless mission.



Rev. Paul G. Kiehl, executive vice president of Church-Craft Pictures, and producer of the new Bible-teaching film

Scene from "Jesus, the Good Shepherd," a Church-Craft color slide production

OPPOSES AMBASSADOR TO VATICAN

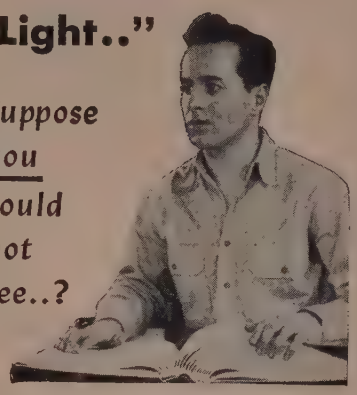
Toronto—Opposition to the appointment of a Canadian ambassador to the Vatican was voiced by the Rt. Rev. C. Ritchie Bell, moderator of the Presbyterian Church in Canada, in a letter to Prime Minister L. S. St. Laurent.

Dr. Ritchie declared that "for many years, Protestant leadership has, rightly or wrongly, suspected that the anti-Communist policy of the Vatican, despite frequent protestations against war in general, would encourage a crusade or a holy war.

"The inevitable outcome of this," he stated, "would be armed conflict on a scale that would threaten the very existence of civilization."—R. N. S.

"Thy Word Giveth Light.."

Suppose you could not see..?



A 16mm Kodachrome sound motion picture based upon the experience of a young soldier who was blinded in the recent war. It is a deeply moving example of how faith and happiness are restored to many blind people through Scriptures supplied by the American Bible Society.

The picture runs 20 minutes and is available to any group for an offering taken at the time of showing or a $5.00 rental fee plus postage. A direct appeal is made for funds to help the Society carry on its important work. Available from your nearest Bible Society office or the

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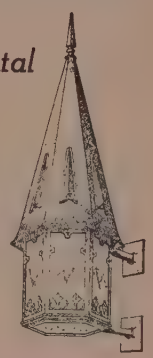

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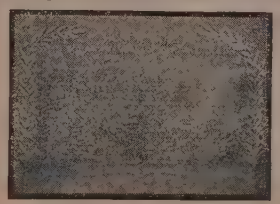

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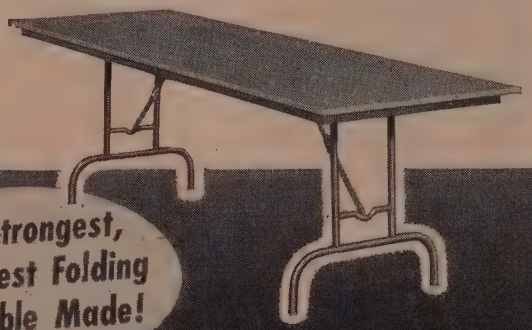

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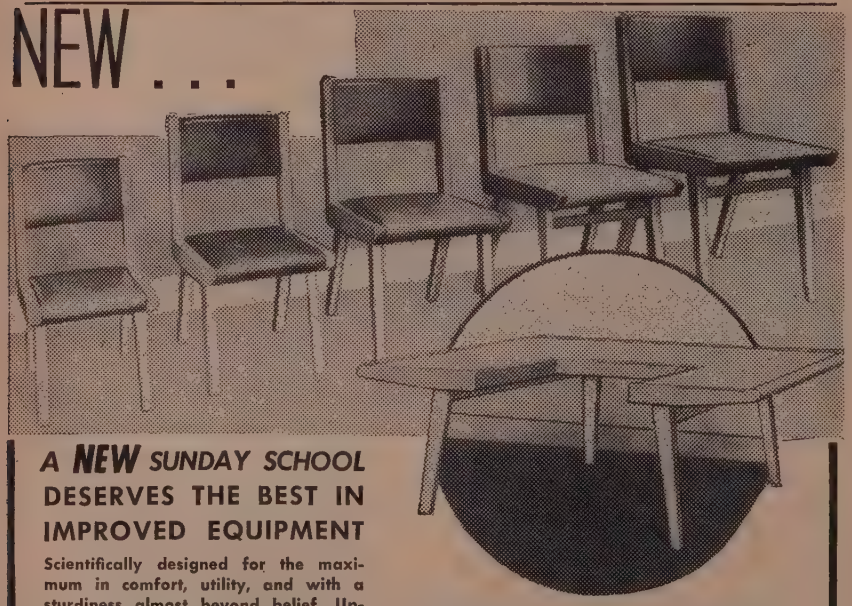

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Saint Augustine

(From page 44)

which they have not been delivered by God's electing grace. The elect, of course, go to heaven; the non-elect are consigned to hell.

This theology of grace, as thus formulated by Augustine, though it was not everywhere accepted to begin with, eventually received the stamp of church approval at the Council of Orange in 529; and the decrees of this council were sanctioned by Pope Boniface II in 530. Thus Augustine's views became part of the official theology of the Roman Catholic Church.

Augustine's theology has profoundly affected Protestantism as well. Indeed, the Reformation of the sixteenth century, from one point of view, represented a revival of Augustinian thought. Luther says that he learned more from Augustine than from any other author, outside of the Bible. And Calvin quotes Augustine, as he says himself, "more frequently than any other, as the best and most faithful writer of antiquity," (*Institute*, IV, xiv, 26). Calvin's doctrine of *Predestination*, for instance, was deeply influenced by Augustine's, of which it is an expansion and elaboration. So deep, in fact, was Augustine's influence on the leaders of the Reformation that the late Dr. Allan Menzies said that "the debt of Protestantism to Augustine is not to be measured," (*A Study of Calvin*, page 214).

Thus Augustine put the stamp of his genius first and foremost upon the church of his own day. But his influence did not stop there; it has continued ever since.

Ministerial Oddities

(From page 6)

ice the church secretary told a packed congregation that he had paid the arrears. No rates are levied on churches, but the court order was made against the minister because he had lived in the vestry and organized cinema shows for children.

* * *

A forty-seven-year-old mother of five children, the wife of an Akron, Ohio, clergyman, was convicted in the Federal Court of Cleveland of defrauding the government in the sale of a home to a war veteran under the G. I. Bill. Found guilty by a jury, she escaped jail punishment when the judge told her he was not dsposed to be severe with her because of her good reputation.

But to punish her, and as a warning to others, he said he would fine her $250 and the costs of the action. She paid the amount stated.

Using Films for Fellowship

Carefully Selected Films, Constructively Presented Will Highlight the Hour of Fellowship

*by Roger C. Marmon and Carlton J. Frazier**

AUDIO-VISUAL resources are quite commonly thought of as aids in the educational program of the church with some applications in worship and some in evangelism. These matters will be left to other articles or to other writers.

Our purpose here is to lift out and examine the possibilities of help from audio-visual materials in the social fellowship side of the church's program. In picking it out for emphasis here we would not forget that so far as the church is concerned this is a secondary use of the medium.

Some writers covering the whole audio-visual field at some length pass by this area with but a cursory nod of the head in the form of a sentence or two. What we are doing here is to stop and become acquainted in an informal chat.

We are basing our remarks on the premise that the social fellowship side of the life of the church is an important phase of the whole, and that the wise leader will want to know about and make good use of such aids as may be adapted or adaptable for the purpose. We are not suggesting that the visual aid, whether in the form of a motion picture or some other form, become an easy substitute for any or all other types of program. Nor are we unmindful of the danger that some church leaders may try to do precisely that.

The reader will derive most from this article if he remembers throughout that there is a wide variety of church situations involving differences in size, "plant" facilities, size of community, degree of local or denominational emphasis on social fellowship, and availability of good (or any) theatrical pictures locally. (It may often be that the church most needing such fellowship values as can be found in this field—because of being in a theaterless town—may be at the same time hardest put to it to use them because of severe limitations imposed by the meagerness of their building facilities.) We ask the reader to keep all such differences in situation in mind as he looks for ideas, materials, and adaptations of them, which may be helpful in his own particular group.

There are many spots in which the "community sing" type of fellowship activity may be enhanced by the use of visual aids. Quite a few of the popular sociability songs are available inexpensively on 2x2 slides. Leading is simplified when the words appear on the screen before the whole group. "Little Songs on Big Subjects"—catchy tunes with verses on democracy and inter-race and inter-faith relations—are available on records and filmstrip which may be used either separately or together. (Available from Anti-Defamation League of B'nai B'rith)

"Sing a Song of Friendship," produced by Popular Science Publishing Company, is a series likewise on strips and records, dealing with democracy, the United Nations, and race relations. Such materials may well be used over a wide range of age groups. When it comes to the sound motion picture film, quite a few commercially produced musical "shorts" are in the form of groups of songs arranged for group singing, with the words appearing on the screen. Examples are to be found in almost any film store or library. Some of them have appropriate picture settings; while others have clever animation technique.

Such materials as mentioned in the foregoing paragraph may well be used in connection with parties, banquets, society fellowship meetings, and a host of other occasions. Brief subjects of many kinds other than singing may also be helpful. Recordings of folk-game music will be useful in many groups. The "World of Fun" series of folk-game records, produced by the Methodist Board of Education, is a good example of this particular type of resource. When a party or program meeting is organized around some particular country or its people, a travel film, a film bringing music from that group, a recording of songs and folk games of the group, or some other

*Roger C. Marmon, Antwerp, New York, is the director of Audio-Visual Aids Department of the New York State Council of Churches; Carlton J. Frazier is the pastor of the Methodist Church, Central Square, New York, and chairman of the committee on Audio-Visual Aids Education of the Northern New York Conference of the Methodist Church.

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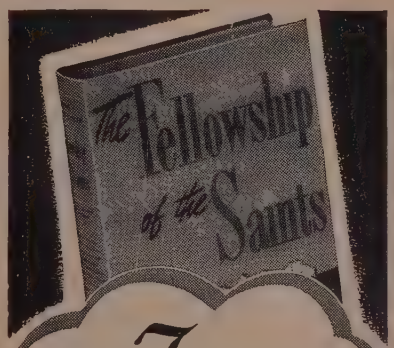

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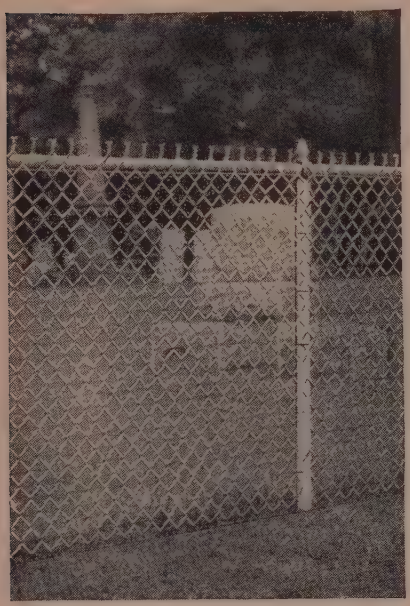

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brief presentation of some facet of life there, may bring a marked feeling of authenticity to the occasion and help to create the desired "atmosphere."

On a recent afternoon a women's society in a small community had a meeting at a home with a program on Hawaii. While the hostess may not have been acquainted at all with any formal theory as to the use of audio and visual aids, she made copious use of them. Before the meeting and during the refreshment period Hawaiian music was played softly on the phonograph. A miniature cardboard volcano on the mantel smoldered with the help of a concealed incense burner. A palm tree constructed of cardboard, with a toy monkey climbing its trunk, was a feature of the room decorations. Two brief travel films on Hawaii took the group on a trip to the islands, and servers' costumes and refreshments (pineapple pie) all fitted in with the whole scheme. The total effect was one which will be remembered by those present. Discussion material was used, but how much more effectively in such a setting than if it had been used alone!

A film or other visual aid which might be used in some instances as a more strictly "educational" tool, may also function well in this matter of creating "atmosphere" for a fellowship occasion. For instance, such a film as "Peiping Family" dealing with present-day life in China and highly useful as a missions background film, might well be used as a feature of a Chinese party with refreshments, games and other details in keeping.

Creative fellowship values are to be found in the production and use of some audio and visual materials. Consider the creation of a pictorial history of class, society, church school or church on slides, filmstrip, or motion pictures. Consider also the values to be found in the use of recording and playback equipment and public address equipment in the production of dramatic and other materials in the form of a "radio" play, quiz, or other program.

Father and son, and mother and daughter banquets offer opportunity for the use of song and picture material of an appropriate nature.

There are times when one will want a full-length entertainment program; sometimes as a money-raising affair, and sometimes as a strictly fellowship occasion. There are a number—a rapidly growing number, by the way—of excellent feature-length motion pictures being released for such non-theatrical use. Such films as Seth Parker in "Way Back Home," "Tom Brown's School Days," "Swiss Family Robinson," "Dr. Christian" pictures, "Little Men," rank high as excellent entertainment with a desirable impact upon the audience. Perhaps this is the place to remark that while it is possible to make money through the exhibition of pictures, it is hardly a desirable practice to institute a series with the thought of financial return mainly in mind. Also a word of caution is in order with reference to the federal tax of 20% on paid admissions.

A church or church organization can often provide a helpful extension ministry to shut-in or handicapped groups through the provision of audio-visual programs. While some such programs would be of a definitely serious nature, there is certainly a place for the purely recreational one too. One home for the aged with which we are acquainted has recently had provision made for weekly picture programs. The superintendent writes: "If anyone could see what the pictures mean to us! Several in the Home know what the term 'shut-in' means—with some it is all the rest of their days. The motion pictures 'take us out.' We have been 'skiing,' 'bob-sledding,' 'attending great services,' 'walking through Palestine.' It has been great for us partial and full-time 'shut-ins'."

Many a minister or other leader can render a great service, if some of his screening of materials in preparation for more formal use can be shared with such shut-in groups as are to be found in any community, or perhaps even with individual shut-ins. From one point of view such activity may be quite largely recreational; from another, it may be a pastoral ministry with great therapeutic value.

In quite a few communities churches endeavor to provide recreational picture programs for children of the church and neighborhood. It may well be a real service to provide "screened" entertainment materials of a high order for the younger set. There is of course little value in doing anything of this kind with unselected materials and simply "putting on a show." The church leader who does this may be as culpable as the publisher of the much-maligned "comics." It is exceedingly important that the church film user should know the field, and locate sources which he can trust to provide good film fare—and even then that he personally approve the screen materials before actually showing them. The writers in operating a film library for church users have made a definite attempt to screen a wide variety of entertainment subjects, and often have

"edited" them by cutting out certain scenes. Even when a distributor takes such care, however, there is still sufficient difference in what is acceptable to varying church groups that the admonition to screen locally before exhibiting publicly is in order, to avoid embarrassment.

There is a temptation to make considerable use of the "free films" for recreational showings. While there are many which are of a high order and distinctly usable, still there are a sufficient number which have "an axe to grind," or in which the advertising element is obtrusive, that the film user is cautioned again to be sure that he knows what he is showing before he shows it.

It is not the function of the church to become a theatre, or merely to set up a competition to the theatre, but insofar as the church does make use of films, it should have adequate equipment and it should be used by operators who are well acquainted with it, and film fare should be of good technical quality as well as content.

An effective use of audio-visual materials, including sound films, in the fellowship life of the church is possible to a greater extent than the bulk of church leadership has yet realized. But it is not possible without local leadership acquainted with equipment, method, and materials and blessed with those qualities of insight which will lead to their application with skill and imagination.

PROTESTANT GROUP OPPOSES ATLANTIC PACT

Brooklyn, New York—Opposition to the Atlantic Pact because it "means continuance of the policy of the cold war in a divided world" was expressed in a statement issued here by twenty-two prominent Protestant churchmen.

In their statement, the clergymen called on the Christian church in this country to stop its practice of "supinely underwriting national policy" and help create a new spiritual climate in which new political possibilities might well develop.

In this manner, they said, Americans might come to insist that our foreign policy be based upon loyal support and consistent use of the United Nations; efforts for the attainment of the universal abolition of national military establishments; and efforts to explore the possibilities for negotiating peace with Russia.

The churchmen then called on Christians and their leaders to "set apart a time for prayer and fasting, that our minds and hearts may be purified and wisdom may be given to our people and their government in this critical hour."

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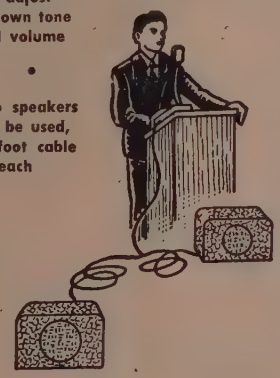

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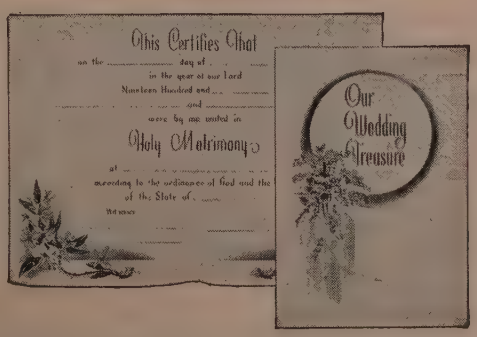

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*Edited by Mrs. Joyce Engel**

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Far Horizons

A Prelude to the Vacation Season

by Agnes C. Montgomery†

TO a minister's wife, home is where the minister is. Therefore, of all women, ministers' wives are the most susceptible to the lures of travel. Home life is all the life some women have, but not so with us of the cloth. We are governed by an unwritten law—"Ready for Anything, Anytime, Anywhere." This is a wonderful doctrine and leads to infinite surprise and adventure.

However, when one midsummer evening the Reverend F. W. M. popped in late from calling, and blithely suggested that we pack up our troubles in our old flit bag and jaunt to Yellowstone, the "Ready for Anything, Anytime, Anywhere" idea rather rose up and biffed the family on the nose.

I paused to inquire, "Whence this sudden high desire, and where will we find a rig to hire? And what will we use for money, Sire? Or can it be that your brain's on fire?

But answered he in accents free, "Where there's a will there's a way," I say. "Better start packing right away."

Now how it all happened I really don't know, but off to Yellowstone we did surely go!

Writing a story is like packing for a trip — there is always the question of what to put in and what to leave out. And, like a travelling bag, a story has its limitations. To give a detailed description of a month-long journey covering thousands of miles, in one short article, is like trying to pour a boiler full of soup into a tureen. So, to avoid spilling over our word limit, we shall confine this dish to only the most palatable tidbits.

On the other hand we could liken our story to one of those "sunshine boxes" in which each gift is separately tied and marked for opening on special days. Let's do it that way.

The first little literary package will be called:

Prairies and Western Skies

A prairie is like the slumbering sea far off from sight of land. It reflects the same tranquility, nestled in God's safe hand, yet the sea is a restless, tossing thing a man can understand, while prairies lie like prisoners, awaiting a fairy wand.

But prairie winds are never still, they blow with ceaseless breath, across these silent, barren plains where stalk the feet of death. Yet under the wind is the pungent scent of sage and sand and pine stirring nostalgic memories of days of auld lang syne—feast days, and holidays, savory sweet.

There is nothing to see on a wild prairie but sagebrush and lava ash. Not even a mound, to break the sound of its vast monotony. Because of its emptiness, a prairie becomes, to the fanciful, a clean gray slate freshly washed upon which each may write his secret thoughts and innermost dreams, feeling sure the wind will safely blow them all away. The prairie also transforms itself into a gray canvass awaiting the brush of the human heart against it and the spilling of human emotions like pigments of paint. Indians ride again, their horses mingling excitedly with stampeding bison whose thundering hoofs drown out all sound but theirs. Then the scene changes, the Indians are gone now, and with them the buffaloes, decimated,

*Mrs. Engel was formerly editor of "The Pastor's Wife" which has merged with "Church Management." She may be addressed at 410 Monroe Street, Port Clinton, Ohio.

†Mrs. F. W. Montgomery, State College, Pennsylvania.

almost extinct. Across the silent sagebrush sea there moves a lonely company of frontiersmen, fighting their way to fortune and security. The arid earth takes on a network of footpaths where men have trudged in search of gold, "yellow as the leaves falling from a silver tree upon a silent hill." And more deeply defined paths where heavy wagon wheels have laid a cable between east and west, a cable where cowards never crossed and where "the weak died on the way." Ah, the prairie is not dead, it only sleeps. Within the silence of its arid breast is locked every emotion known to man. Valor and weakness, courage and despair, loneliness and love, frustration and triumph, victory and defeat. A prairie is all of life's flashing, quivering awareness, submerged beneath a mask of immobility. A banked fire, a locked cupboard, an old, old man sitting on a hill-top saying to a little boy, "Beyond the sunset lies tomorrow's wisdom, and today will be long, long ago." The prairie sleeps and waits!

Engulfing the vast plains in their own greater vastness spread the western skies, spellbinding, glorious—God's gesture of atonement for the emptiness, and desolation below.

The radiant blue and white of a prairie sky is a celestial carpet upon which angel footprints leave cloud designs. Giant icebergs float on azure seas, there are lazy blue lagoons floating somnolent crocodiles; sailing ships, and dolphins, knights in armour, a lady's lace-draped hand, wedding bells and fairy rings—a constantly changing panorama of beauty and light.

Towards sunset, Pike's Peak looms into sight across the far horizons. Mountain ranges are broad and black where the shadows of night engulf them. They so merge with the earth as to be indiscernible from it except as bases for the towering peaks which soar above them into heaven. In the glory of the setting sun, Pike's Peak takes on transcendent grandeur. Waterfalls of color pour down upon it—amethyst, turquoise, opal, gold, while lengthening banners of ruby light flush the encircling sky. With stilled hearts, we watch the canopy of night descend—flooding radiance, almost too bright to bear, seen through colored glasses, mellows to pale luminescence, fades to opaque glow, then slowly, tenderly that one up there who controls heaven's rheostat, stretches forth an arm, and, oh, so gently blacks out the scene: Small wonder the cowboy prays:

Just let me live my life as I've begun,
And give me work that's open to the sky;
Make me a partner of the wind and sun,
And I won't ask a life that's soft and high.

Make me as big and open as the plain,
As honest as the horse between my knees;
Clean as the wind that blows behind the rain,
Free as the hawk that spirals down the breeze.

Just keep an eye on all that's done and said,
Just right me sometimes when I turn aside;
And guide me on the long, dim trail ahead,
That stretches upward towards the great divide.

(Author unknown)

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the memory of whose sublime architecture and statuary bring a lump to the throat even now.

Inside the spacious, formal grounds of Forest Lawn proper, there lies a cloistered nook called "God's Little Garden." This is a rectangle of beautiful tall trees, clipped hedges and ivied walls. A lawn, ankle deep, luxuriantly soft forms the foreground, over which sunlight plays in limpid pools and delicate traceries. To enter this little garden is to leave the mundane world a million miles behind and be admitted, as it were, to the presence of God. One end of this growing sanctuary embraces a picturesque stone tablet on which the following is inscribed:

> May the peace and happiness of Him who loves you with a love that passeth all understanding enter your soul in this holy place and remain with you always.

The other extremity of this sequestered haven bears a second tablet reading:

> In God's Garden
> God in His boundless love hath wrought
> This holy, quiet, hallowed spot.
> In shining sun, and twilight still,
> He teaches us to know His will.
> And in this garden, set apart,
> He leaveth peace upon the heart
> And bringeth loved ones to us near
> As His own holy presence here.

There is only one other thing to see, in this green, growing sanctuary and that one sees through an instant blur of tears. It is Thorvaldser's sublime, white alabaster statue of "The Christus." Mute, exquisite, lifelike, with arms outspread, it stands, almost speaking—"Come unto me all ye that labor and are heavy laden and I will give you rest."

To this writer's humble mind, God's little garden is the jewelled clasp uniting all the gems of gardendom.

In startling contrast with all other gardens, The Garden of the Gods in Colorado stands raw, crude, pristine as the day nature's scalpel fashioned it and flung it there to dry. Located in a red sandstone basin in the hollow of encircling hills, The Garden of the Gods consists of a collection of rock structures, varying in size from massive hulks to small decorative fragments. Manifold in design, some are grotesque, some sublime. What flights of fancy they encourage! The big one with the four spires mantled in morning gold, was it perhaps the pipe organ of the gods? And those round ones called "balancing rock" — could those have been potter's wheel on which the rest were fashioned? "Ship's Rock" plowing through its sandstone sea, what cargo was it designed to bear? And "Lion Heads"—are they merely the effect of wind and water upon a rock's soft surface, or did the ancient, mystic gods, when humanity was in its cradle take all the unborn dreams and muted longings of man's upreaching heart and fashion them thus? Perhaps the dawnlight has magic in it, perhaps it is only right that man should walk entranced in the garden of the gods.

Canyon Walls and Water Falls

Canyons are where the lips of nature part to smile. Their walls welcome the wanderer with tender affection. Coming to a canyon after long journeyings is like stepping once again across the threshold of one's soul. Contentment is here, — hushed joy, — a sense of perfect well-being and peace; an awareness of inexplicable beauty—exciting, delighting, fulfilling.

The walls of a canyon are towering tall. They blow skyward in varigated ribbons of rock: crimson, turquoise, green-gray, amber and rose. Their very sight and atmosphere impel poetry. At twilight lovely things happen to a canyon—and by moonlight, is even more enhancing. On midsummer nights when the moon lets fall her golden hair on a canyon wall, it hangs, a shimmering, glorious thing, bright as the tip of an angel wing.

There are many kinds of canyons. They range in size from the awe-inspiring Grand Canyon of the Colorado through the smaller but more colorful Zion and Bryce, to the little Grand Canyon of the Yellowstone with its indescribably beautiful Artist's Point, and Point Sublime. Also, there is that incidental but most bewitching small canyon leading to Estes Park. A canyon with a highway through its heart and a rollicking brook for companionship. There is such music in mountain water, it sings a glad, free score, half song, half shout. Estes Canyon creek tumbles along like a happy child, keeping pace with its mother — now murmuring musically, now calling out that a waterfall is near. Then, over it goes tumultuously, hurtling in white delirium below.

A canyon is a lovesome thing with its frothing egret waters—(don't miss a chance to see one, reverend sons and daughters). And with canyon walls go waterfalls where flashing trout leap in and out like shining silver balls.

From a distance, Yosemite waterfall in beautiful Yosemite National Park resembles the immaculate folds of a tulle bridal train. Half a mile it drops before breaking its fall to descend in ever broadening cascades to the river

below. There are indescribably lovely waterfalls to listen to and watch. The one in Yellowstone National Park being three times higher than well-known Niagara. But no more of that! Yosemite's other fall is a fire fall, a flamingo and gold glory through the indigo night.

The Chapel of the Transfiguration

From an ecclesiastical angle the most inspiring sight along the southern route to Yellowstone Park is Wyoming's Episcopalian Church of the Transfiguration. It stands at the base of the Grand Teton Mountains just beyond Jackson Hole. Utterly simple, of log cabin design, prefaced by a small lobby and porch, with a plain wooden cross above, it centers a flat field of seared grass and scrubby sagebrush. The narrow split-rail fence enclosing it is broken at one side to admit a simple outdoor belfry of birch saplings. This forms the entrance to the wee brown and white church by the side of the road.

The interior of the building is also unique. The pews are halved logs, part seat, part backrest. Floors, walls and ceiling are unadorned entirely, except in the natural grain of their own wood. The birchwood altar contains a lowly cross, two corresponding candelabra, and a hollowed knurl, such as would hold a little child's handful of flowers.

Walking about, one is conscious of something unseen but mighty, and suddenly, like the impact of a cushioned fist, there it is—the scene through the picture window above the altar. Only a view, yet it pierces to the soul with its radiant, holy beauty. Well might the New Jerusalem be built of scenes like this—a mountain's white wonder soaring into the blue translucence of the sky. And down below, those spiraling alabaster peaks, the soft pearl gray bosom of the mountain's base. Just the glory of form and color is enough to hold the soul mute with its beauty, but there is another sight, etched on the dove-colored breast of the lower mound, in iridescent snow, is the startling white outline of a natural cross.

Awed, beyond utterance, one can only stand transfigured, head and heart bowed, while "The Spirit" brushes by.

Yellowstone National Park

The park proper is such a wondrous land that to take any single feature of it for discussion would be to exhaust one's word limit on that alone.

Geysers there are in wide variety. They gurgle in microscopic spurts within the thermal area, or climb five hundred feet in veils of shimmering

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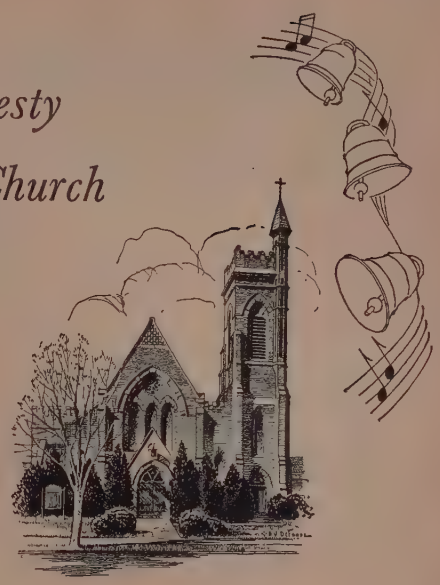

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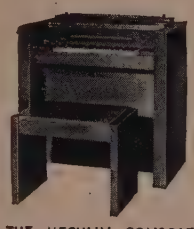

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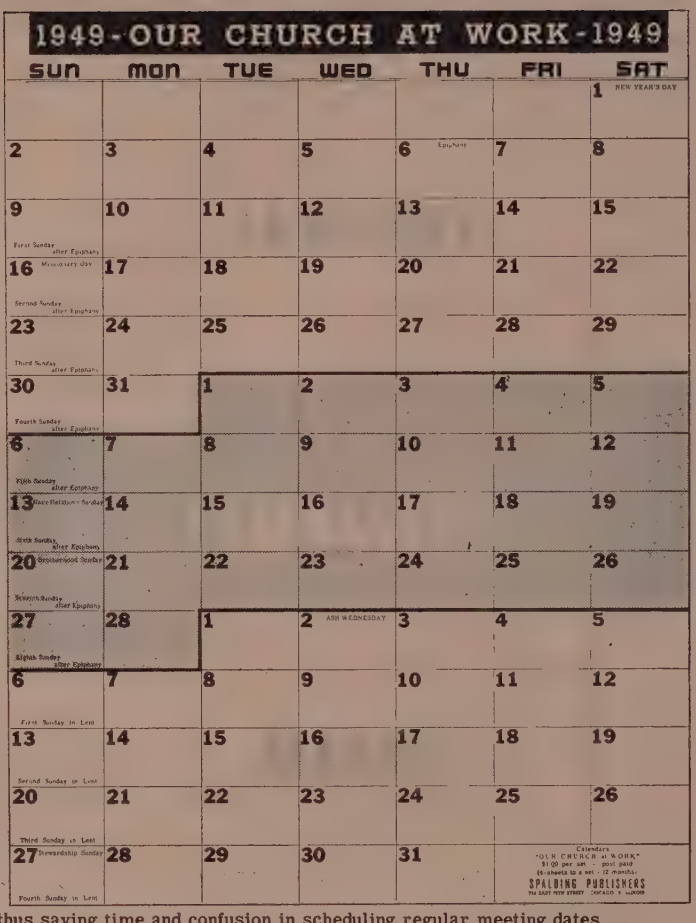

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SUN	MON	TUE	WED	THU	FRI	SAT
						1 NEW YEAR'S DAY
2	3	4	5	6 Epiphany	7	8
9 First Sunday after Epiphany	10	11	12	13	14	15
16 Missionary Day Second Sunday after Epiphany	17	18	19	20	21	22
23 Third Sunday after Epiphany	24	25	26	27	28	29
30 Fourth Sunday after Epiphany	31	1	2	3	4	5
6 Fifth Sunday after Epiphany	7	8	9	10	11	12
13 Race Relations Sunday Sixth Sunday after Epiphany	14	15	16	17	18	19
20 Brotherhood Sunday Seventh Sunday after Epiphany	21	22	23	24	25	26
27 Eighth Sunday after Epiphany	28	1	2 ASH WEDNESDAY	3	4	5
6 First Sunday in Lent	7	8	9	10	11	12
13 Second Sunday in Lent	14	15	16	17	18	19
20 Third Sunday in Lent	21	22	23	24	25	26
27 Stewardship Sunday Fourth Sunday in Lent	28	29	30	31	Calendars "OUR CHURCH at WORK" $1.00 per set — post paid 4-sheets to a set — 12 months SPALDING PUBLISHERS 754 EAST 76TH STREET CHICAGO 19, ILLINOIS	

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mist like Old Faithful. Too, there are nauseous sulphur mud kinds steaming and writhing like gray witches in their death heroes.

Hot Springs build beautiful pastel basins about themselves or funnel deep into the earth forming such flower-like loveliness as the "Morning Glory" pool! Of sylvan glades and majestic mountains, meadows and Alpine meads there is engrossing diversity. The crystal brilliancy of pure white cascading water has already been touched upon. There are forests where wild life roams freely as in the fables of long ago. Fleet-footed deer, antlered elk, regal bull moose, timid antelope, winsome mule deer with their enormous ears and lovable faces, bears of many descriptions and many, many varieties of interesting lesser animals.

Birds abound. There are ravens, pelicans, sea gulls and tern, even rare trumpeter swans drifting like white shadows upon the blue waters of hidden lakes. And mallard ducks bejewelling the bending reeds.

And trees—handsome spruces, Douglas firs, lodge-pole pines their dark, glossy boughs whispering "Everywhere, everywhere Christmas tonight."

But the flowers outdo the trees in glory. Alpine wildflowers they are, in every flaming shade and muted tone. They range in size from the commanding cliff penstemon in its vermillion evening splendor to beloved little lavender harebell hiding 'neath rocky crags.

Tell you about the park, sisters dear! Say how it feels to a tired minister's wife to get away for a little while, where she can capture her own soul. Oh, how eagerly I long to share with you the baptism of beauty I received. To take the family and get far, far away from it all for a little while, truly that is a form of heaven.

Yellowstone Park is fairly expensive ($650 for four, round-trip, for a month, sleeping in cabins) and quite far (roughly 6300 miles return from Pennsylvania) but healing can be had more cheaply and nearer at hand. The chief thing is to go somewhere, take time to go in leisurely fashion, and once you've started, forget everything. Just throw all you've got into loving what you're doing, and believe me, God will be there. Vacations are wonderful.

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The Spice of Life

A Short Story Based on Domestic Happiness

*by Clara R. Baxter**

MINISTERS, just as doctors and policemen do, often run into unusual and, sometimes, very embarrassing situations. In the fifteen years of my ministry as a pastor I have had many and varied experiences. Some have been interesting comedies, some heart breaking tragedies and others have even turned out to be both.

On my way back to New York from a recent speaking engagement in the south I stopped off in Washington to visit a young couple who had formerly been members of my church and at whose lovely wedding I had so happily officiated.

They both were outstanding, ambitious young people with high ideals and held degrees in their special fields of work. My wife and I had them in our home often and had learned to love them very much. We had come to depend on them as leaders of our church young people. So it was with regrets that we saw them leave to establish a home in a distant city.

I had looked forward to this visit with a deep feeling of pride and anticipation. Even more than that, I had a sense of well being and security such as one feels as he nears home after a long absence.

I took a taxi from the station to the address where they lived. It was several miles out of the city in a quiet little suburb and when I got out of the taxi and looked around me the feeling I had had seemed well justified. The house and surroundings were exactly the kind in which I would expect to find such a couple. Not just somewhere to eat and sleep but a place that expressed culture and freedom to grow. A home where love and tradition would weave a pattern of beauty down the years.

I went leisurely up the clean swept walk drinking in the freshness of the early morning and stopped to admire a fine rose bush whose buds were just beginning to burst with their beauty and fragrance. Something deep down within made me wish that all the young couples in the whole world could have such peace and security.

Then, as I started to ring the bell, I hesitated—I turned cold and something went dead inside me. I heard loud voices coming from within and my knees got weak as I recognized them. It was the voices of these two fine friends of mine and they were definitely quarreling. No, they were not just disagreeing pleasantly about some trivial matter. They were hurling bitter, unkind words, insinuations and accusations at each other.

I listened shamelessly trying to discover the cause of their trouble, thinking I might set them right after the tempest passed.

Of all the couples I had united in marriage this was one couple about which I had no fears. Surely there had to be a mistake. I checked the address on the letter they had written imploring me to stop on my way home and visit them. I looked at the plain even numbers on the front of the house—they were identical. And there could be no mistaking their voices, even in their anger.

The more they talked the more angry they became, and the more angry they became the louder they talked. Then I distinctly heard Mary say, "I tell you I have had all of this I can take and I am leaving. I don't know why I ever married you." John answered with bitter scorn and sarcasm, "I have heard that until it isn't funny any more, the sooner you get out the better it will suit me." And he became so abusive that I actually feared violence and decided if I ever was to be of any help now was the time.

I pushed a silver button and the musical notes that came from the expensive chimes were like oil on a troubled sea. The quarreling ceased, the door opened and I walked in without waiting to be invited or even notice which one opened the door.

The house was furnished in excellent taste, everything was in immaculate order and a huge centerpiece of exquisite roses adorned the table. Their voices were low-pitched, kind, eager and full of anticipation as they talked of the joy of having me with them in their home.

I felt like an intruder, a common

(Turn to next page)

*Mrs. J. H. Baxter, Oklahoma City, Oklahoma.

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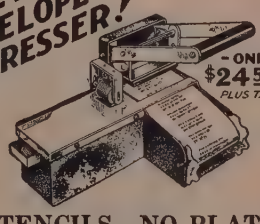

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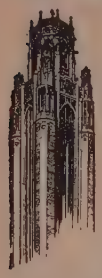

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"To Prove Your Faith"

*A Radio Sermon by Dr. Ralph W. Sockman**

THE brutal attacks on the Christian churches by certain greedy and godless governments in eastern Europe have aroused us to the dangers of Communistic theories and totalitarian states. But will these warnings arouse us to revive the force of our Christian faith? That is the practical and crucial question.

We cannot overlook the fact that Communism has taken root and flourished in countries which for centuries have been called Christian. Something has gone wrong. Vicious perversions like Communism come in only where Christianity has left a vacuum. And if, as our best thinkers now agree, the danger of Soviet Communism to America is through infiltration rather than through invasion, then our best strategy of defense is to strengthen our religious faith and service so that subversive doctrines will not find neglected areas in which to lodge and grow.

Toward this end of developing and fortifying our Christian faith and living, the next few messages of our National Radio Pulpit are designed. Although we believe that a vital Christianity is the best defense against Communism, we hope and trust that our addresses will not be primarily on the defensive. Marxism is just one of the many false doctrines which Christianity has faced during its nineteen centuries of existence, and it will pass as other materialistic philosophies have been proven false and been left by the wayside. But the gospel of Christ contains the springs of eternal life. And we want to present the Christ not primarily as a check to the Kremlin's tactics but as the way, the truth and the life, which is the life indeed.

Hence this morning and on the next few Sundays we wish to think with you about creative Christian living as it is outlined in a letter which was written to the early church at a time when it was threatened with infiltration. The Second Epistle of Peter was penned in a day when the young Christian church was being entered by certain perverse persons who scorned its high morality and sacrificial spirit. They wanted to use the new movement for the advancement of their own interests and theories.

Peter, the author, begins his letter with a reference to the faith they had attained through the righteousness of God and through Jesus Christ his Son. Then in the fifth verse he says: "And beside this, giving all diligence, add to your faith virtue."

Creative Christian living begins with faith. Now faith is both an attitude of mind and a content of mind. When we say to a person, "Have faith," we mean an attitude of mind, a will to believe. When we say, "Keep the faith," we mean a content of mind, a body of beliefs. And Peter meant both, when he said, "Add to your faith

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The Spice of Life

(From page 55)

eavesdropper. Yes, I felt like I had been the cause of all the fury that had been poured out on innocent heads.

They must have sensed my feelings for Mary said in quite an anxious tone, "You must be very tired, you look—look, is there anything wrong, Dr. Rush?" "Yes," I answered, "there's plenty wrong—I don't know what it is but I have just had shock enough to wreck the Washington monument."

John stepped close to Mary and put his arm around her saying, "Don't you think we had better explain, dear?"

Then they both began laughing. I didn't see anything funny but it must have been a full minute before they could stop laughing enough to talk.

Mary stepped up to me and put a hand on each of my shoulders and said, "You poor dear, you must have had the shock of your life. But, Dr. Rush, this is one time when you can't believe what you heard."

John, his eyes sparkling, took Mary's hand in his and said, "Mary and I both have excellent positions but it will take most of it for some time to pay for all this place, furniture, our car and keep us eating. We had a chance to substitute in a radio skit, 'Unequally Yoked,' for a couple on vacation. You see we do our rehearsing at home and the extra money we make goes in the bank to pay for our son or daughter who will arrive in time for Christmas."

virtue." He was telling them to strengthen their body of beliefs, but they had developed that content of beliefs through an attitude of faith.

You see, we all possess that strange potential, which we call faith. The little child reaches out its arms in trust to be taken by its mother. If I may seem to use a good many illustrations from the nursery these days, please do not think I am entering my second childhood. It means only that I am in my first grandfatherhood! The reach of the baby towards its mother might be explained as a reflex conditioned by the memory of having been held safely before. But if the baby were absolutely logical, as we adults sometimes try to be, it would say, "True, mother has never let me fall yet, but there always has to be a first time." The infant, however, acts by faith, not logic. It manifests "the substance of things hoped for, the evidence of things not seen," which, as the Epistle to the Hebrews says, is faith, the same kind of faith which sent Abraham forth to seek a promised land, "not knowing whither he went," the faith which caused Moses to forsake Egypt, risking the wrath of Pharaoh to lead the Israelites through the wilderness.

About two weeks ago a giant bomber made a non-stop flight around the globe in somewhat less than four days. I forget just what day it was, because it was front-page headline stuff for only about a day. Yet recall the days and weeks of fevered publicity which followed the flight of Lindbergh across the Atlantic only a little more than twenty-one years ago. The feat which was such a marvel of faith then is now just a taken-for-granted fact. Faith is the attitude which makes pioneers and prophets, yet, which enables us to live from day to day.

Those early Christians, like all human beings, had this attitude of faith. And then on their horizon had appeared Jesus of Nazareth. He had taught with such authority and healed with such power that they were fascinated. When Jesus walked among men, many followed to see what he would do next. Recall that day when he saw two men following him. He asked, "What seek ye?" They said, "Master, where dwellest thou?" He

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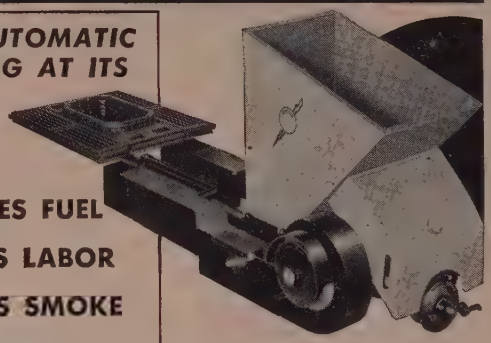

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answered, "Come and see."

Jesus did not sit down and merely try to convince. He said "Come." He said, "If any man would be my disciple let him deny himself, take up his cross and follow me." Does that sound arbitrary, as if Jesus commanded men to follow without using their reason? Well, he was taking the attitude any good physician would take today. Suppose you went to a physician and said, "Doctor, I am not feeling well. So I am consulting the various physicians around town. I shall collect their prescriptions, put them together and see if I can effect a cure." Would a good doctor take you on that basis? Of course not. He would say, "If you wish to know whether I can cure you, you must follow my regimen. You must do what I say."

So Jesus bade men to follow him. And his twelve disciples were the ones who were willing to follow him most completely. They were not supermen. They were not philosophers. But they were followers. And they followed him even to the cross. When they saw their leader crucified, they at first thought their enterprise was finished. But on that fateful Easter morn, they became convinced that their Lord was alive.

Then they began to re-think and re-study what they remembered of Jesus. Thus their attitude of faith began to collect a body of beliefs, a content of faith. They recalled what Jesus had said and did, and they concluded that God is like the Christ they had known. And if God is like Christ then he so "loves the world that he sent his only begotten Son that whosoever believeth on him should not perish but have everlasting life." The earthly Jesus had disappeared from sight, but they still felt haunted by his presence and the echo of his words; and as Emil Brunner has said, "The echo of the word of Christ in our hearts, as the speech of God in us, is the Holy Spirit." Hearing this echo, they believed in the Holy Spirit as a continuing reality.

Such, in barest outline, is the content of faith held by those early Christians to whom Peter wrote. And it is the substance of the faith we assert when we repeat the Apostle's Creed. When we reduce the phrases of that creed to its central convictions, here they are:

The Fatherhood of the Almighty God.
The Divine Saviorhood of Jesus Christ, his Son.
The continuing presence and power of the Holy Spirit.
The holiness of the church universal.
The reality of divine justice.

The promise of forgiveness for the sins of the penitent.
The survival of personality into eternal life.

Now to this faith, says Peter in his letter, add virtue.

The word translated "add" is from the Greek and has an interesting history. In ancient Athens distinguished citizens were sometimes honored by being asked to sponsor and pay for public civic ceremonies. The Greek word for "add" in our text really means to "pay for" or "supply"; and the word "virtue" here is also used in the ancient Greek sense of "virtus," manliness. Hence when Peter said, "Add to your faith virtue," he was saying, "Pay the expenses of your faith by your moral courage."

If we are to prove our religious faith, we have to pay for it, we have to do something about it. When Jesus closed those sayings which we call the Sermon on the Mount, he does so by telling them that whosoever heareth these words of his and doeth them is like the wise man who built his house on the rock and it withstood the storm; but that whosoever heareth Jesus' words and doeth them not is like the foolish man who built his house on the sand and the storm came and it fell. To hear great challenges or to assert great faith and then do nothing about it is disintegrating. To do something about it is integrating. It gives a solid foundation to faith.

Christ did not give a mere philosophy. He founded a religion. And a religion calls for action. It is by action that we make our faith real to ourselves. It is a striking and significant fact that those who pay the most for their religion in service and sacrifice seldom if ever feel cheated, while those who try to get their religious satisfactions most cheaply, often become disillusioned and disinterested.

We generate and reinforce faith by service. This principle can be seen in almost any realm. Recently I spent an evening with Dr. Covello, the principal of a high school in a section of New York which critics often call the most difficult. But this teacher after serving the youth there for some twenty-five years is enthusiastically confident of their progress. And the other day I talked with a Protestant Episcopal rector who had spent more than twenty years as a missionary in China. I asked him, "is China hopeless?" With glowing face he asserted his faith in the Chinese people and his belief that the Christian missionary movement if sufficiently promoted, will eventually triumph over the current Communist invasion. Ah yes, those who have given themselves most sacrificially in Christian service seldom feel hopeless about it.

In March, 1860, there appeared in the San Francisco papers, the following ad: "Wanted: young skinny, wiry fellows not over 18. Must be expert riders willing to risk death daily. Orphans preferred. Wages $25 per week. Apply Central Overland Express, Alta Building, Montgomery Street." When we ride out to California in our plush Pullmans or fly there in twelve hours by strato-liner, it might be well for us to think about those skinny, wiry fellows who first risked their lives to run the Overland Express. They added to their faith the courage which made California.

"Add to your faith virtue." Pay the expenses of your convictions by your moral courage. That is the way the early Christians established their faith. That is the way and the only way, we can preserve our faith.

And now follows a third fact. When we do add to our faith virtue, we also make it real to others, as well as to ourselves. Chesterton once said that if he were drowning, he would rather meet a burglar who could swim than a bishop who couldn't. I think I see his point.

We shall not prove our faith to the world by words merely. There are people who feel themselves drowning in poverty or despair and there are false philosophies like those of Communism and Fascism, which to us seem like burglars, for they take away real values. But to a drowning man, a straw looks like a raft. And so a lot of foolish and desperate people are grasping for these false doctrines. We may bemoan this fact, but words are not enough. We must do something.

And it is not enough to count on the government to cure the evil. We Americans have an increasing tendency to turn to the government to solve all our problems. Whenever we see anything wrong, we cry, "Oh, we must have a law about that." So we pile up laws and government overhead, and then undermine the costly superstructure by our own irresponsibility.

Furthermore, when the church tries to make the government its strong right arm, it is likely eventually to find the government's arm around its own neck. History shows that governments have a way of turning on churches that try to use them too much. That must not happen in America. Church and state must be kept separate functionally and institutionally. The church must create and preserve the spirit which alone can sustain free government.

But if we cannot count on words and

(Turn to page 68)

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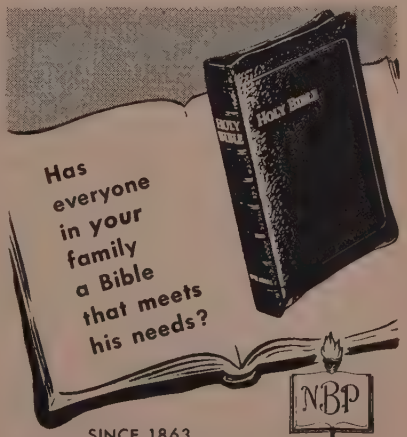

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Pastoral Counseling

Pastoral Counseling by Seward Hiltner. Abingdon-Cokesbury Press. 291 pages. $3.00.

Dr. Hiltner is eminently qualified to write a book on this subject. Following his academic specialization in this field he was appointed executive secretary of the Department of Pastoral Service of the Federal Council of Churches, and of the Council's commissions on Health and Ministry in Institutions, and he has been closely identified with the clinical training of pastors.

Counseling is one phase of a pastor's total role "as a leader of a segment of the Christian community or fellowship." This is a book designed as an introduction to this specific phase of the pastor's work and all other phases are touched upon only as related to this one. The materials are arranged in three sections dealing in turn with Principles, Preparation, and Resources for pastoral counseling. The case study method is used throughout, the plan being to relate theory and principles to real situations.

In the counseling situation there is the person or parishioner with a problem who has come to the pastor for help. The intent of this book is to help the pastor know how to meet such a situation with understanding, be a sympathetic creative listener, and act with intelligence in his desire to help. To accomplish this he must not project himself into the situation, inject no inhibiting suggestions, but help the parishioner to an achievement of clarity by tactfully focusing attention on the parishioner's situation and his feelings about it. The end in view is to help the person help himself.

Perhaps one might wish that more space had been given to the use of the resources of religion. One gets the impression that the time has come when some well-trained psychologist, who has a thorough understanding of the functional aspects of religion, should make an exhaustive study of Jesus' method in counseling. The results would be most gratifying for he was a master of the art. His methods were sound and productive of desirable results.

Voluminous notes to each chapter are appended giving much valuable additional information and references. This book will undoubtedly be widely used and will prove very helpful as oncoming generations of pastors undertake to learn the art of counseling.

S. L.

Sermons

No Coward Soul by David Alexander MacLennan. Clarke, Irwin and Company, Limited. 244 pages. $2.50.

This is a Canadian book, written by the minister of Timothy Eaton Memorial Church of Toronto and bearing the imprint of a publishing house of that city. The foreword comes from the pen of the well-known novelist Lloyd C. Douglas, who in his days as a minister was a fellow-pastor of Dr. MacLennan in Montreal. Dr. Douglas aptly comments upon the book in the following words: "It is at once a sedative in the clamour and confusion of a befuddled generation and a stimulant to jaded souls who have plenty of fuel but weak ignition."

The title of the first sermon is that of the book. It is interesting to note that it is taken from Emily Bronte's lines:

"No coward soul is mine
No trembler in the world's storm-troubled sphere;
I see Heaven's glories shine,
And faith shines equal, arming me from fear."

This is the central thought of the sermon of which it furnishes the title and comes very near to being the basic idea of the book, which seems to have been written to give people "strength for the daily task," along with "courage to face the road." Other titles are When the Wind Is Against Us, When Life Gets Complicated, Wait a While, and The Divine Springtime. Dr. MacLennan's preaching is personal in the best sense of the word. He has two sermons on world peace, the first of which is entitled What We Can Do for Peace. The discourse on Parents as Partners is not a remote sociological disquisition but a practical discussion of applied Christianity in the home.

The sermon on Expanding Horizons is based on a study of the conversation with the woman of Samaria at Jacob's Well. Sermon XVII bears the brief and unusual title of Courtesy. In it we read: "We tend to excuse our brusqueness, our failure to let others know of our appreciation of what they have done beyond the requirements of duty, by citing our business and lack of time. Yet Emerson was sure that "life is not so short but that there is time for courtesy." Dr. MacLennan shows that without a doubt courtesy is a Christian virtue and that there is a close relation between growing in grace and growing in graciousness.

This book is rich in good material. Reading it should help a person to conquer "fear, discouragement, uncertainty, tedium, sorrow, doubt, impatience, and disillusionment."

L. H. C.

The Stimulus of Christ by G. Bromley Oxnam. Fleming H. Revell Company. 128 pages. $1.50.

Bishop G. Bromley Oxnam of the New York Area of the Methodist Church delivered the Lyman Beecher Lectures on Preaching at the Divinity School of Yale University for 1943-44. These notable lectures have been published under the title of *Preaching in a Revolutionary Age* (Abingdon-Cokesbury Press). Such a book naturally contains Bishop Oxnam's philosophy of preaching and expresses his ideals in regard to the primary challenge of the Christian ministry. No one who has read these lectures can help thinking about them as he comes into contact with the present volume. *The Stimulus of Christ* is a book of sermons which were given to a radio audience over National Vespers. In the last of his Yale Lectures Bishop Oxnam says: "The essence of Christ's revolutionary impact lies in three simple words: principle, practice, pattern. Here the truth precedes the way, and truth and way reveal the life." This teaching is the basis of the sermons in this little book published four years later.

Any real book is the lengthened shadow of its author. This is to an unusual degree true of *The Stimulus of Christ.* It is typical of both Bishop Oxnam's preaching and his larger ministry. All twelve of the sermons are based, in the larger sense, on the life and teachings of Christ. Each is characterized by a definite social emphasis and just as distinct a stressing of the dynamics of personal religion. One of the outstanding sermons in the book bears the title of The Christ Who Came Too Soon. It begins with an illustration and quotation from Maxwell Anderson's play, *The Wingless Victory* and ends with the inspiring words: "He speaks now as in the centuries past. He did not come too soon. He is ready to receive. The real question is, How soon will we come to Him?"

These addresses are not prefaced by texts. Neither are they based on Scriptural passages incorporated into the body of the discourse. The sermons deal with New Testament teaching rather than with Biblical factual data. They are especially rich in inspiration. They are of the type of preaching which deserves and receives a wide hearing. Such sermons can not be heard with indifference. They cause something to happen.

L. H. C.

The Importance of Being Ourselves by Arnold H. Lowe. Harper & Brothers. 179 pages. $2.00.

A well-expressed, thought-provoking, spiritually-illuminating title is a fine introduction to any sermon. Some men

can pack more into a half dozen words than others sometimes do in that many thousands. As one takes up this volume of twenty-two sermons from the pen of the minister of Westminster Presbyterian Church, Minneapolis, he is first impressed by the singularly felicitous title of the book itself. When he next turns to the sermon topics, he finds that they are just as artistic and challenging. Among them are these: When the Well Runs Dry, What Life Can Do to Us, The Years of the Locust, Escape from Mediocrity, This Age and Our Children, and Christianity Is Still Our Hope.

Another typical sermon heading is What Troubles Us Today. This topic is descriptive of the content of the book. Dr. Lowe shows a close contact with the deeper issues of the modern world and faces them honestly. He is an interpreter of the signs of the times in the light of the eternal verities. In spite of his frank recognition of the discouraging aspects of the life of our generation, his dominant note is one of faith and hope.

As is frequently the case in contemporary preaching, these sermons do not have texts. Some of them, however, have specific Biblical backgrounds. Although we might wish now and then for a more specific personal appeal, we must not expect every good sermon to possess every conceivable virtue. *The Importance of Being Ourselves* is the work of a preacher highly skilled in the art of homiletics. These sermons are, from every standpoint, good reading and should find a place in many libraries.

L. H. C.

Music

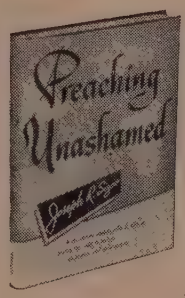
Steps Toward a Singing Church by Donald D. Kettring. The Westminster Press. 342 pages, appendix and index. $4.50.

Dr. Donald D. Kettring has presented in this volume an enormous amount of helpful information for everyone interested in improving the choral music in the church. His rich and fruitful music mastery in Lincoln, Nebraska, then Columbus, Ohio, and now in the East Liberty Presbyterian Church of Pittsburgh, Pennsylvania, has given him a background of knowledge and experience that makes it possible to consider his book as having unusual authority in meeting the many problems of organizing and conducting choir music in the church.

The author is a firm believer in the multiple choir system as a means of giving church people of all ages a part in the musical life of the sanctuary, but this need not deter those choirmasters who at present do not have a multiple choir organization. His discussions of leadership, equipment, auditions, rehearsals, repertory, and choir materials is very comprehensive and is extremely helpful to anyone connected with church music.

He quotes from Edward Dickinson's book, *Music in the History of the Western Church,* "The musical problem of the non-liturgic church in America is, therefore, not one of creation, but of administration." Dr. Kettring then goes on as follows:

"The problem is still with us, but in these intervening years the scene of American church music has changed



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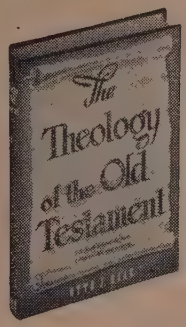

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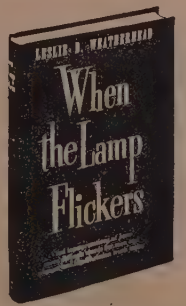

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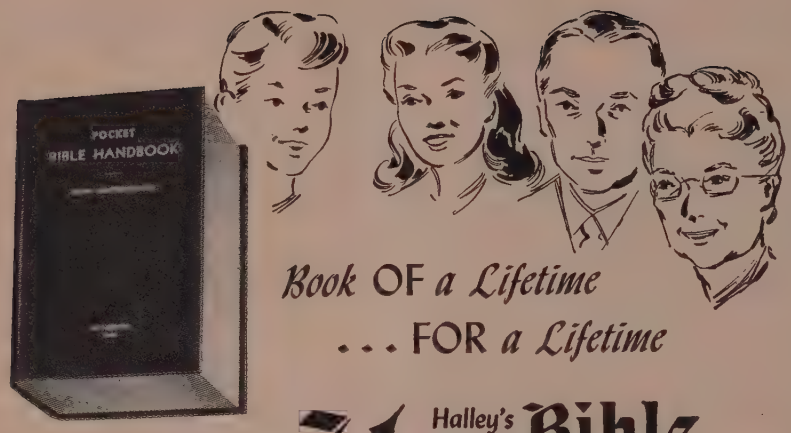

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considerably. Among non-liturgic churches there has been a stirring of choral conscience and activity. The chorus choir has continued to augment or replace the solo quartet, and to the adult choirs have been added other choral groups of varied age levels. These transitions have neither lightened nor simplified the problems of administration. In fact, an outstanding obstacle to comprehensive choral activity and higher ideals in music-worship is still the great 'unknown' of immediate guiding principles and practical procedures in building the adequate church choral program. This study has been written as a handbook to assist the local church in charting its course into this 'unknown.'"

In addition to the fine spirit of musical mastery which he shows in the writing of this book, he has included an enormous amount of very practical and helpful material. Anyone connected with the music of the church will be rewarded in the purchase of this volume.

R. V. M.

Carillon by Arthur Lynds Bigelow. Princeton University Press. 90 pages. $2.00.

To all those who thrill to the sound of bells, this book will be most enjoyable. Dr. Bigelow first tells the story of the Princeton Carillon in Cleaveland Tower of Princeton University and then goes on to a scholarly presentation of the history and "founding" of bells in various European countries.

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R. V. M.

Alcohol

The Third Strike by Jerry Gray, edited by Glenn Clarken, with a foreword by Starr Daily. Abingdon-Cokesbury Press. 59 pages. $1.00.

A horrible, fascinating bit of autobiography, wherein "Jerry Gray" relates how, in his struggle with alcohol, he was struck out at the age of twenty-seven. Shortly after finishing his book he committed suicide, whereby, according to the publisher's blurb (and in the opinion of the present reviewer) the world lost one who might have become a truly great writer. The little book is poignant, haunting, tragic, especially in its description of the author's desperate but unsuccessful quest for the God who, he was sure, could have saved him. Anyone who has a copy will want to keep it in plain view, in the hope that some young fellow who boasts that he can "take it or leave it" will be tempted to open it. If he does, he will read on to the quick, final catastrophe.

L. G. L.

The Alcohol Question by Norma C. Brown, Standard Publishing Company. $1.25.

Regardless of social or political

opinions held, everyone will agree that one of the most serious problems facing us today is the alcohol problem. It is vital because it has not yet been solved. This book represents the usual position of the Christian churches. It opens with a purely scientific and unbiased discussion of alcohol together with its use in industry as well as a beverage in the home. Then it continues with a presentation of the effects of alcoholic beverages upon the human body and its functions, and this is also a scientific discussion from the standpoint of personal health. Next is treated the commercialization of alcoholic beverage and its social consequences. Facing attempted solutions the reader is taken through the history from the earliest times covering moral suasion and pledge-signing, legal action leading up to national Prohibition, its successes and failures and the reasons for them; down to the latest developments and results of Repeal. Looking ahead the author finally discusses the treatment needed and shows the relation of the Church to the task. This is a book for general reading presenting the essential information in concise form. It is at the same time a series of lessons which may be used in Church schools as a substitute for the regular lessons for a quarter, and would be completed in that time. It is thoroughly documented with recognized authorities ranging from churchmen to athletic coaches. One of the ideas presented is the possible future industrial uses of alcohol such as blending it with gasoline to form a better motor fuel with the comment on the side that it is however not so good when one is in the engine and the other is in the driver.

M. T.

Devotional

The Cloud of Unknowing, author unknown. Harper & Brothers. 146 pages. $1.50.

Doctor Johnson's Prayers edited by Elton Trueblood. Harper & Brothers. 66 pages plus introduction. $1.50.

Teach Us to Pray by Charles Francis Whiston. Pilgrim Press. 243 pages. $2.50.

Here we have a devotional classic of the fourteenth century, prayers from an intellectual of the eighteenth century with a modern introduction of significance, and a newly written volume that is destined to be a devotional classic of a sort.

Arranged in shortened version for modern use, *The Cloud of Unknowing* comes from an ancient English source, a small volume of contemplation by which the reader may be "oned with God." Now recognized as one of the foundation books for the spiritual life, along with *Imitation of Christ* and the like, this edition eliminates the little-used words and ideas that belonged only to the fourteenth century; but tells in clear word the truth of the contemplative life that is eternal. But the author's warning is pointed: this is only for the reader "whose purpose is to become a perfect follower of Christ."

In *Doctor Johnson's Prayers*, Elton Trueblood has arranged these classical gems from one known best to most of us as the dictionary man about whom Boswell wrote. In his introduction Trueblood tells us something of the religious bent of the great Englishman, especially of his fear of death and his dread of his own laziness and sinfulness. How Johnson overcame these thoughts by a sane and highly intellectual faith is revealed first by the introduction, and then by this arrangement of his prayers. Because Johnson was troubled like most of us, his searchings through prayer will be illuminating to our thinking.

In *Teach Us to Pray* Dr. Whiston, now of the Church Divinity School of the Pacific, has gathered together his thinking and his directions by which he has guided many schools of prayer and retreats across the country in recent years.

Believing that the devotional life that leads into true prayer must be founded on the right theology, Dr. Whiston first presents his own ideas of God and man from which has come his own prayer experience. Then with this understanding behind him, he speaks with clarity and certainty about the important facets of prayer—of adoration, self-giving, intercession, and thanksgiving. Two later chapters on devotional reading and on perseverance are unusually fine, especially his very sound presentation of what true devotion is. The casual reading of a page from a book of prayers is definitely not what he has in mind.

In his closing chapters he suggests techniques in conducting schools of prayer and retreats. Then he concludes with chapters on both the ministers' and the laymen's prayer life. This is a deeply reverent study of prayer by one who evidently from his own experience knows his subject, in which he rightfully gives the theology out of which his living has come.

H. W. F.

A Man Can Know God by John Henry Strong. The Judson Press. 169 pages. $2.00.

The title would be presumptuous if the author was not a mystic, a man who has sought and found a saving and fructifying relationship with God in Christ. In his old age and after a long and useful career as pastor and theological professor, Dr. Strong pours out his testimony in ten chapters. The titles of these chapters — Certitude, Spiritual Warfare, The Method of Prayer — suggest their content expressed with the conviction and simplicity of one who has thought and lived his way through to the fundamentals of his faith. At eighty-one the author is still keeping up his life-long hobby of mountain climbing and in his last chapter entitled The Mountain of God, he gives us the story of their influence upon him. All the way through his book he points out again and again that while learning has its place in the Kingdom it is experience which goes far deeper. The saints are the ones who show the most convincing loyalty and indicate the pathway most unmistakably.

All in all, Dr. Strong has provided us with an inspiring expression of himself, partly sermonic, partly autobiographical, and always challenging to our thinking and living. After we read it we will gladly place it among those devotional books which mean most to us.

F. F.

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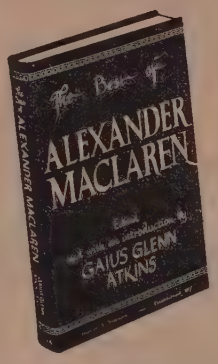

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Sociology

Population and Peace in the Pacific by Warren S. Thompson. University of Chicago Press.

Dr. Thompson, the population expert for the Scripps Foundation, Miami University, here brings his *Danger Spots in World Population*, published in 1929, down to 1945—confining his efforts to the area between Hawaii and India, Australia and Japan. It is more than a population study dealing with economic factors behind the population scene, being highly critical of the Australia-New Zealand restrictions on immigration, the general colonial policies of the "white" powers, and the lack of control on births in Japan, China, India, Java, etc. Every community leader who is concerned about the role the Pacific basin will have in future world affairs should give this book thorough consideration. This reviewer would have liked at least a brief review of the significance of the population growth of the Pacific Coast states and British Columbia as these affect the total population picture of the Pacific Basin, but the author apparently feels the most intense population problems are those between the underpopulated lands of the South Pacific and teeming populations of Southeast Asia.

W. E. G.

An Introduction to the History of Sociology edited by Harry E. Barnes. University of Chicago Press, Chicago, Illinois. 960 pages. $10.00.

For more than three thousand years men have thought and written about the origins and the nature of human society. Dr. Barnes, at the culmination of many years' work in the field of the history of social thought, brings together twenty-five of the leading authorities to discuss and appraise critically what social philosophers and sociologists have said about social origins, ways of group life, and other aspects of man's social and cultural life.

This volume deals mainly with the systematic sociologists from Comte to Sorokin. It should be of interest to the minister in observing the influence of the church and principles of Christianity upon their thinking. Some of the men studied show a marked influence of Christian background, while others seem to have lived and observed some of our churches which did not properly reflect the true teachings of Jesus. In the list are men from Italy, England, Germany and the United States. Such a sociologist as Sorokin ought to suggest enough ideas to give any pulpit a spiritual shot in the arm. The editor's chapter on Arnold Toynbee is one of the best studies of that great contemporary Englishman which has appeared in this country. Again we find a person whose observations on civilization ought to give readers of *Church Management* a new sense of appreciation of our Christian civilization. Toynbee's use of Scripture shows that at least one great social scientist has a sincere belief in the power of Scriptures properly interpreted.

The book is a definite contribution to the history of social thought. It will be of great value to the minister who is interested in comparing systems of social thought.

W. H. L.

The Church

Religion in the Twentieth Century edited by Vergilius Ferm. The Philosophical Library. 470 pages. $5.00.

The purpose of this book is to present a cross-section of the more significant religious movements of our time. Twenty-eight streams of thought and practice are analyzed by competent authorities who, in most cases, are representatives of the respective faiths. There are essays dealing with the older religions such as Hinduism, Buddhism, Confucianism, Island, Roman Catholicism and Conservative Protestantism. The younger movements such as Mormonism, Christian Science, Jehovah's Witnesses, the Salvation Army, Liberal Protestantism and Naturalistic Humanism are also represented in the book. While no attempt was made to present an exhaustive survey of all the religious cults and denominations, most of the major religious trends are represented in the book. Separate essays are devoted to the main divisions of Judaism, Protestantism and Catholicism.

Each contributor was asked by the editor to give a concise statement of the faith presented, including its peculiar genius, a brief historical sketch and the significance of its contribution today. Some of the authors were so preoccupied with the historical backgrounds of their respective faiths that the title, "Religion in the Twentieth Century" is a partial misnomer. Thus only one third of the essay of Liberal Protestantism is concerned with events and tendencies following the year 1899. But, all in all, this is an excellent scholarly collection of essays which can help one to a better and more sympathetic understanding of the more important religious trends of today.

J. C. P.

The Church's Ministry in Our Time by Henry Knox Sherrill. Charles Scribner's Sons. 162 pages. $2.00.

This is in brief Bishop Sherrill's Lyman Beecher lectures on preaching. He calls it an attack on complacency and a plea for vital religion. It does both very well.

After a very realistic picture of the spiritual state of both the world and the church, in which the bishop points out almost bluntly at times the evil therein, he shows how we may avoid complacency through an understanding of and an acceptance of the spiritual resources within God himself. Going back to the Roman era for illustration, he points out the weakness of that time in turning away from spiritual truth, and how the Church brought life into that time. The same must happen now, lest the Church be lost completely to the so-called intellectuals.

In his final chapter he speaks of the responsibility of the minister, whose primary task, the bishop asserts, is to testify to the living God. Through the minister's own devotional life and through his careful parish calling, he may indeed testify to the living God. For the primary problem of our world, he says, is spiritual. It is fine to read a volume that speaks so sincerely and so certainly a man's mind, especially a mind like that of Bishop Sherrill.

H. W. F.

Missions

Look at the Missionary by Winburn T. Thomas. The Friendship Press. 61 pages. 75 cents.

This is a very attractive booklet on the different kinds of mission work that a person does in some field in the world. In abounds in illustrations and pictures of workers and descriptions of the work. It closes with the challenge Who Will Go? and a picture of a young couple, They Are Going. This kind of presentation is bound to have a telling effect upon young people who want to know how to spend their lives in a most serviceable manner. It also helps them to see that this business of Christian service is a joy and delight.

T. B. R.

Hidden Highway by Flora M. Davidson. Fleming H. Revell Company. 191 pages. $2.00.

The authoress is a missionary in the northwest frontier section of India on the border of Afghanistan. Out of her many years of service she has gathered into eighteen chapters a series of interesting stories which reflect the life of the semi-savage people of that area. These stories reveal the ignorance and superstition, the intense Mohammedanism, the cruelty visited upon women, the cheapness of the individual's life and much else which indicates the need for Christianity's message of redemption. There are stories of converts, too, and of martyrdoms for the sake of the faith. All of these are told against the background of a bare and mountainous district where the inhabitants know few comforts and many hardships.

Dr. Samuel W. Zwemer writes a brief introduction and there is a glossary of three pages at the end.

This book should make exciting reading for anyone interested in Christianity's approach to the devoted followers of Islam in Afghanistan and Central Asia. It provides much illustrative material for a message on the need of missions.

F. F.

The Bible

The Purpose of the Gospels by Ernest F. Scott. Charles Scribner's Sons. 171 pages. $2.50.

Each year Dr. Scott brings out another book on some phase of the New Testament, and each year it seems to be the finest thing of its kind yet produced. This time he writes "an enquiry into why they were written," to let us see the real purpose of the four gospels.

Former professor at Union Seminary, now retired from classroom teaching but continuing his remarkable teaching through print, Dr. Scott looks at the gospels as written not for us but for their own time. Why were they prepared, when Jesus after all was so close to his followers? When the church was growing in power, why were these tales gathered together? This Dr. Scott answers with his usual clarity, and his stubborn logic. This reviewer is certain that every phase of this subject not only has been carefully examined, but also they have been demolished where in fault, and given proper foundation where in truth. So he comes to the conclusion that after all these stories of the actual life of Jesus, though

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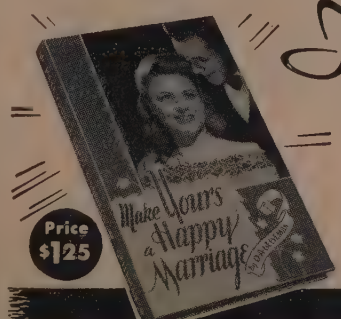

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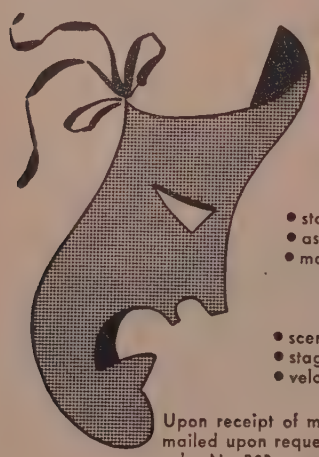

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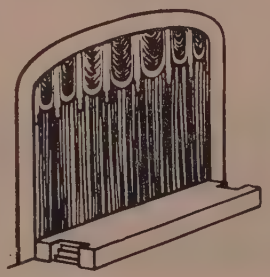

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H. W. F.

Courier of God's Grace by James Russell Adam. Fleming H. Revell Company. 175 pages. $2.00.

The sub-title is, "Lessons for Today from the Epistle to the Philippians." The author is a teacher of theology and associated subjects in the Bob Jones University. Here is apt application of Paul's teachings to the Church at Philippi to current problems of church and society. In his expositions the author shows — as Paul did in his Epistle — that we have all that is necessary to living a well-rounded Christian life. To quote: "One may be amazed at the way the Bible manages to keep up with the times. This section of Philippians is current literature. Could any admonition be more up-to-date than 'Stand fast in one spirit, with one mind striving together for the faith of the gospel'? The only thing we can get Christians to agree to do is to disagree. There is more striving together (with each other) IN the faith than there is striving together (side by side) FOR the faith."

Here is plainly written devotional and stimulating reading for pastor, Sunday school teacher, young people's leader and layman.

D. R. F.

Here Are Your Saints by Joan Windham. Sheed and Ward. 104 pages. $1.75.

These thirteen tales about practically unknown saints are most delightfully written for children. With a warm humor and a complete naturalness, Miss Windham carries on the stories of saints which she has prepared in three other such volumes. Arthur, aged ten, says "These are swell!"

H. W. F.

Divine Lord and Saviour by Albertus Pieters. Fleming H. Revell Company. 187 pages. $2.00.

"Why should faith in the Lord Jesus Christ be the condition, and the only condition, of eternal salvation?" Salvation is a muchly discussed term in the vocabulary of religion. The author examines the term with the skill of a scientist — a spiritual scientist — probing for the truth of God. Albertus Pieters is a minister of the Reformed Church in America, a retired missionary of great honor, author of distinction and beloved teacher of Bible and Missions at Western Theological Seminary. He looks into the claims of all the would-be saviours, he weighs and analyzes the truths and the untruths of other religions, and builds an overwhelming case for Jesus Christ as the one and only means of salvation. He knows how to speak the truth in love, and how to confound the wisdom of this world falsely so-called. Here is a brief apology for the faith of our fathers that is sober, searching and convincing. Here is a book to read prayerfully, and when you have read it to commend to others—"the Narrow Way that leadeth unto life," and too few there be that find it.

D. R. F.

Ministers' Vacation Exchange

IN none of the previous fifteen years of the Ministers' Vacation Exchange have so many attractive offers appeared as in the current season. These have supplemented with personal letters from readers who have used the department in the past and arranged pleasant and helpful vacations.

There is still one more month for its use this season. The department will appear in the June issue and then close until the February, 1950, issue. Please respond quickly if you wish to place an offer in the June number. No charge is made for the service but it is necessary that you give a mailing address so that the burden of forwarding mail does not fall on the office of *Church Management.*

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* * *

Will Supply. Presbyterian minister will supply any congenial denomination in vicinity of New York City for two or all Sundays of August in return for moderate honorarium. **Paul M. Conley, 241 Shady Avenue, Pittsburgh, Pennsylvania.**

Pulpit Offered. Small community-Methodist church, theologically liberal, located in rural-suburban community four miles from Ann Arbor and University of Michigan campus. Offer use of parsonage, modern facilities, during June, July or August, in return for Sunday morning preaching service. Will consider experienced preacher of any of the established denominations. Could do graduate work at University, or vacation in some of Michigan's most attractive areas. **Loren W. Campbell, 5045 Plymouth Road, Ann Arbor 2, Michigan.**

* * *

First Presbyterian Church, Newport, Kentucky. Pastor and officials of First Presbyterian Church U.S.A. of Newport, Kentucky, desire correspondence with anyone interested in spending the month of August in the area of Greater Cincinnati, Ohio. Enjoy the cultural and recreational advantages of the Queen City and at the same time see Kentucky, the Blue Grass state. Newport is only ten minutes from downtown Cincinnati. Newport church has 300 members. Church will pay a good honorarium for one worship service each Sunday. Manse is modern. Pastor would consider exchange with minister of any denomination and prefers northern or eastern states or Canada. Would consider other sections of U.S.A. Have had several years experience in summer vacation exchange. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Supply or Exchange. Any congenial denomination, month of August. Honorarium or use of manse; will consider exchange. Careful use of home assured; we have no children or pets. References exchanged. Prefer Denver, Colorado Springs, or what have you? Age 39. **W. Howard Lee, Flager Memorial Presbyterian Church, St. Augustine, Florida.**

* * *

Will Supply. Baptist minister wishes to supply pulpit in Florida for month of July or August. Former pastor in Florida. No exchange. **Milton G. Perry, First Baptist Church, 208 Market St., Warren, Pennsylvania.**

* * *

Will Supply. Methodist minister expects to spend week-end of July 24 in vicinity of Susquehanna County, Pennsylvania and will be happy to supply pulpit or circuit in exchange for week-end entertainment. **Milton Thomas, Wattsburg, Pennsylvania.**

* * *

Will Supply. During month of July

(Turn to page 69)

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JULY, 1948. "Having achieved our goal of $200,000 in new cash and pledges ($200,000 raised in three previous campaigns), we broke ground last Sunday for our new edifice (to cost $425,000)."

JANUARY, 1949. "Cash has come in so well on the pledges you helped us to get (trebled what their campaign yielded) that our people voted to go on with the second story, to have the completed parish building ready for use this summer."

NOVEMBER, 1948. "Our new building dedicated last month."

FEBRUARY, 1949. "Over $60,000 collected in cash since your cooperation two years ago this month . . . hope to build this summer." (With 400 members, this church had raised $20,000—increased it to over $100,000 with our counsel and cooperation.)

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To Prove Your Faith

(From page 59)

governments to curb the dangers that threaten and save our suffering world, then it means that we must do something ourselves. We the people, you and I, must add to our faith virtue.

If we believe as we say in our creed, in God the Father Almighty, then let us show that we count on him in daily life and take our ideas of right from him and not from the crowd. If we believe in Jesus Christ, our Lord, let us show by our fairness and our compassion that we have been with him, and are willing to sacrifice for the suffering. If we believe in the Holy Spirit, let us listen to his promptings in some quiet period each day. If we believe in the holy Catholic church, let us serve it rather than criticize it. If we believe in the forgiveness of sins, let us be severe enough with ourselves to repent and generous enough toward others to forgive. If we believe in the resurrection of personality and the life eternal, let us live as if material things were not the be-all and end-all of life and let us treat our fellow men with the reverence that belongs to immortal souls. Let each of us add to his faith virtue and God will compute the sum.

Recently I read a little brochure put out by the movement called, "The Christophers." Its purpose is to arouse each individual to exert his personal influence in preserving our Christian civilization. The founder, James Keller, tells how the idea of the movement flashed upon him. He was present in Los Angeles when that city staged its celebration of victory and the return of the soldiers after this last war. The ceremony was held in the Memorial Coliseum and it was staged with all the finesse and extravagance of Hollywood. Giant bombers thundered overhead. Klieg lights were blinding in their brilliance. Then suddenly the noise stopped. The lights were put out. In the darkness and dead silence, the master of ceremonies lighted a match. A hundred thousand spectators saw that single little light. Then a voice called "Let everyone light a match." A hundred thousand persons struck matches. The scene was thrilling beyond words.

The ceremony suggested to one spectator the possibilities for good, if each individual in his own place held aloft the light of his own faith. When these single lights are multiplied, who but God can tell how much darkness is dispelled?

Add to your faith your virtue. And leave the results to God.

PRAYER

Lord of our lives, whose love has

(Turn to page 71)

Ministers' Vacation Exchange

(From Page 67)

east of Mississippi River. Would expect use of parsonage and honorarium. Ready to share in a progressive summer program by arrangement with minister or congregation. Congregational Christian. References. Minister and wife, both of whom are interested and active. **Henry L. Rust, Congregational Church, Sherburn, Minnesota.**

* * *

Reidsville, North Carolina. Methodist church. Nine hundred members. Will exchange pulpit and parsonage for one month. Last week of July and first of August. One service on Sunday. Many points of interest nearby. Prefer Canada, New England or New Orleans. Will consider others. **A. C. Waggoner, 306 South Main Street, Reidsville, North Carolina.**

* * *

Will Supply. Will supply during the months of June, July or August for use of manse or parsonage. **O. E. Dolven, Horace, North Dakota.**

* * *

St. Paul, Minnesota. Will supply or exchange with any Protestant minister in Denver, Colorado, or vicinity, for a month. Approximate dates — July 15 to August 15. Dates are flexible and can be changed. Correspondence welcomed. Will require use of parsonage. **W. W. Witt, 1971 Princeton Avenue, St. Paul 5, Minnesota.**

* * *

Will Supply pulpit in commuting distance of Union Theological Seminary, New York, during the Summer Session, about July 1-August 15 in exchange for use of parsonage. My wife and high school boy and girl will be with me. Can furnish good references. **Paul O. Cardwell, 1014 N. Edgefield, Dallas, Texas.**

* * *

Massena, New York. Town church in fine vacation country on St. Lawrence River. Good fishing. Near The Thousand Islands, Canada, and the Adirondacks. Eight-room parsonage, cool, comfortable, modern conveniences. Morning service only. Desire mutual exchange for August. First Sunday in September optional. Would go anywhere, Maine to Rhode Island, not too far from coast. **Ray N. McCann, 19 East Orvis, Massena, New York.**

* * *

Will Supply. Minister of Methodist church (1100 members) will supply pulpit of any denomination in vicinity of Boston, preferably, but in New England, for use of parsonage, July 17 to August 15. Exchange of parsonages and pulpits possible. **Write C. F. Jones, 1134 6th Street, Lorain, Ohio.**

* * *

Will Supply pulpit in New Jersey, or eastern Pennsylvania. Available last two Sundays in June and five Sundays in July. Ordained Presbyterian minister. Prefer that denomination, but will consider any evangelical church. Honorarium and travelling expenses from Ocean Grove, New Jersey, to appointment. **John Cameron Taylor, 33 Broadway, Frostburg, Maryland.**

* * *

Cranston (Edgewood) Rhode Island. Congregational minister will exchange modern parsonage for month of July

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* * *

Will Supply. Non-denominational minister desires to preach Sundays in churches not too far from Chicago. Small honorarium and expenses. Small towns or smaller city churches preferred. **Norval E. Packwood, 1015 East 52nd Street, Chicago 15, Illinois.**

* * *

Will Supply. Presbyterian minister will supply any congenial denomination within driving distance of Lansing, Michigan for any or all Sundays of the month of August. Moderate honorarium. Age 32. **Edward A. Brigham, First Presbyterian Church, Goodland, Indiana.**

* * *

Clifton Forge, Virginia. Pastor of Baptist church of 1,200 members located in beautiful mountain section of Virginia. Town of 6,500. Within 12 miles of state park with swimming, fishing, etc. Large cool parsonage, all conveniences. Will exchange house or house and supply work with someone convenient to salt water beaches, preferably within 100 miles of New York. Time: month of August. **Welford A. Brooks, 708 McCormick Blvd., Clifton Forge, Virginia.**

* * *

Will Supply. Methodist minister and chaplain doing nondenominational work, with twenty-five years preaching experience, will supply pulpit in July or August or any five consecutive Sundays in the New England states near ocean. For use of parsonage. Careful use of manse assured. Graduate of Boston University. References. Will serve any congenial denomination. **Ralph Webb, Craig Colony, Sonyea, New York, Resident Chaplain.**

* * *

Quincy, Massachusetts. No preaching. Parsonage located within few minutes of salt water beaches. Bendix, mangler, all conveniences. Would desire exchange for August in rural Vermont or New Hampshire preferably. The smaller the town the better. **Bedros Baharian, 81 Edison Park, Quincy 69, Massachusetts.**

* * *

Will Supply. Use of a seven-room modern manse for supplying the pulpit Sunday mornings, between the middle of July and the middle of August in the First Presbyterian Church, White Pigeon, Michigan. The manse is on a quiet street in a town of 1,200 population. Lake and streams are near. **Milo N. Wood, 213 S. Kalamazoo St., White Pigeon, Michigan.**

* * *

Washington, Iowa. Would like to fill a pulpit in either July or August or a part of either month in Missouri, Arkansas, Kansas or Colorado. I am pastor of First Baptist Church of Washington, Iowa, which belongs to the Northern Baptist Convention. It has a membership of about 400 and is located in a town of 8,000. Would be glad to accept an invitation from church of another denomination. Interested in use of the parsonage. We have two children of high school age. **V. L. Currier, Washington, Iowa.**

* * *

Union City, Indiana. I will be glad to supply the pulpit for a Presbyterian church during the last two Sundays in August and the first Sunday of September for the free use of the manse and any other consideration that may be offered. Prefer it near a lake or stream. Am pastor of a Presbyterian church in Union City, Indiana. Address: **O. J. McMullen, 331 West Hickory Street, Union City, Indiana.**

* * *

Schenectady, New York. Minister of Christian church (Disciples) desires exchange parsonage and Sunday morning pulpit for four Sundays in August. Fifteen miles from state capital, Albany; 22 miles from historic Saratoga, and 50 miles from beautiful Lake George. **William Folprecht, 1411 Union Street, Schenectady 8, New York.**

* * *

Will Supply. Presbyterian minister will supply church in commuting distance of Louisville, Kentucky, on first and second Sundays of August for use of manse. **G. T. Matheny, Box 535, Stanley, North Carolina.**

* * *

Will Supply. Assistant pastor of Congregational church will supply pulpit of any congenial denomination in commuting distance of Cleveland during June, July and August. Honorarium and traveling expense. **Alfred A. Arnold, 210 Roberts Road, Willoughby, Ohio.**

* * *

Seattle, Washington. Guest preacher wanted for Northern Baptist church for four Sunday mornings in August. Parsonage not available. Fair honorarium. Mountains, lakes and Puget Sound. **James B. Hughes, Fremont Baptist Church, 717 North 36 Street, Seattle 3, Washington.**

* * *

Medford, Massachusetts. First Methodist Church, over 600 members, located about seven miles from downtown Boston. Universities, beaches and libraries. Desires to have Protestant minister supply pulpit for one service on Sunday during July or August or July and August and first Sunday in September and be ready to perform marriages and conduct funerals in exchange for use of modern parsonage. Two sleeping rooms on second floor; also extra space on third. No exchange. **Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.**

* * *

Will Supply. Congregational minister will supply pulpit in church of and denomination during August for use of manse and honorarium. Family consists of wife and one four-year-old boy. Prefer vicinity of Boston, but will consider other Eastern urban areas. **Kenneth E. Ballard, 6 Merchant Street, Oxford, New York.**

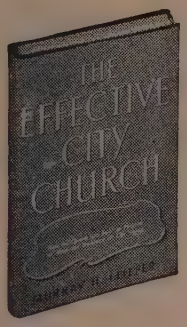
* * *

Will Supply. Young Methodist minister and wife desires to supply church within radius of Yellowstone National Park or in the southwest. Would appreciate use of parsonage and small honorarium. Would consider missionary work in vacation schools. Available during July. Excellent references. **J. G. Moody, Box 1195, Lakemore, Ohio.**

● *How Can the Church Meet the City's Challenge?*

The Effective City Church

by Murray H. Leiffer



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Toronto, Ontario, Canada. Minister of the United Church of Canada (500 members) will supply pulpit for any four Sundays of July or August after July 3, in return for use of manse or parsonage. Desire vacation area near Lakes in eastern United States or Canada. **Ernest Rands, 139 Gledhill Avenue, Toronto 13, Ontario, Canada.**

* * *

Wanted. Exchange of parsonage. Preferably in northern Illinois. No pulpit supply work desired, but could arrange for some at this end. Good references. Can offer excellent vacation location—fifteen miles from Atlantic coast, forty miles from New York City, sixty miles from Philadelphia. Month of July or August. **Alvin A. Hook, 76 W. Main Street, Freehold, New Jersey.**

* * *

Will Supply. Would be glad to supply some church in the New England states for two Sundays in August. Satisfactory terms can be arranged. **A. Homer Jordan, Pastor Tripp Avenue Christian Church, 120 Barton Street, Dunmore, Pennsylvania.**

* * *

Quincy, Illinois. Will exchange pulpits and residences with minister near Union for summer session. **G. L. Weidman, First Christian Church, 1415 Maine Street, Quincy, Illinois.**

* * *

Will Supply. Methodist minister serving church with 475 members, Chaffee, Missouri, would like to supply pulpit of any denomination in or near Wenatchee, Washington for three Sundays last of July and first of August, for use of parsonage and small honorarium. Have wife and three children, 15, 13 and five years of age. Reference: Dr. John L. Taylor, District Superintendant, the Methodist Church, 443 Marie Street, Cape Giradeau, Missouri. **Archie N. Holt, 223 West Barker Avenue, Chaffee, Missouri.**

To Prove Your Faith

(From page 68)

been faithful to keep us and whose law we fain would keep, forgive us where we have sinned against the light and served the lesser good. Pierce the darkness of our days with blessed memories and bright hopes of a better tomorrow. Grant us the will to believe the best and the willingness to work for it. Give us good tasks to do that we may forget ourselves, and find peace in doing them. Grant Thy wisdom, O God, to the leaders of this and of all governments that they may find the way to peace between nations and brotherhood within their borders; we ask through Jesus Christ our Lord.

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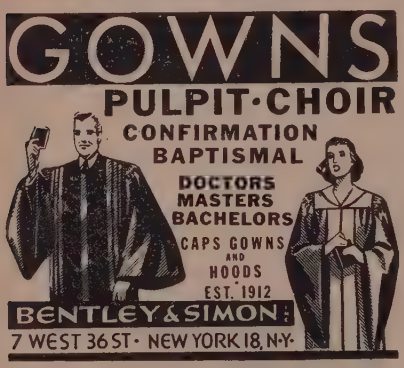

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Whither Bound?

A Baccalaureate Sermon

*by Roy D. Coulter**

One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out, and as they sailed he fell asleep. And a storm of wind came down on the lake, and they were filling with water, and were in danger. And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves; and they ceased, and there was a calm. He said to them, "Where is your faith?" And they were afraid, and they wondered, saying to one another, "Who then is this, that he commands even wind and water, and they obey him?"—Luke 8:22-25. (Revised Standard Version)

THERE was a purpose for their entering the ship. "Let us go across to the other side. . . . " In life's voyage there is many a ship afloat without a final destination in view. Looking upon human society is sometimes like standing at a resort, where hired boats are pushed hither and thither for no other purpose than to have the satisfaction of being in one of them. It is so with all of us. Particularly at a period of leaving school, you are released, you are launched, well prepared for a voyage, but, whither are you bound? What is your purpose in life?

Senator Howell of Nebraska in an address before a graduating class once compared his hearers with a ship all ready for a voyage. It had been supplied with provisions of various kinds and, after one rope and bridge after another has been lowered and drawn back, the vessel is released to plow the seas under its own power. It struck me that back of the majestic sight of a sea-going ocean liner there is something which escapes the casual observer. That something is the fact that the ship has been prepared to cross the seas to arrive at a definite port. And again, the ship is brought to its destination by a captain.

A few years ago one of our nationally read magazines carried the picture of a steamer which had been wrecked near the Pacific Coast. No storm was prevailing at the time, and the wonder was that the captain, who was a skilled and experienced officer, would have been careless enough to let his ship go so far from the course. It occurred to him to examine the compass. Upon investigation he found that the day before, in trying to remove a spot of rust, while cleaning the compass, a sailor had broken off a bit of the point of his knife. This bit was not a quarter of an inch long. But by drawing the needle far enough away from its true direction to mislead the man at the wheel, it wrecked a vessel that was 300 feet long.

Like the needle being drawn away from its proper pointing by a bit of steel is many a word and deed uttered or performed with no evil intent, but the influence of which may wreck lives and dash souls upon the rocks of eternal woe. Human society is subject to laws which can be violated only at the peril of disaster. The drifters ignore these laws. It is an easy way to exist. But to plan one's course takes thinking. To follow it, after it has been mapped out, calls for resolution, persistence, hard work, and an indomitable faith in the living God. No one ever drifted into success.

Today you have many choices. After your choice is made, you prepare for the trip. The world lies open before you. Your choices are many more now than you will have in a few years after leaving school. Today you live in a fairyland of possibilities, and blessed are you if you know how to make use of this fact, and choose the right haven toward which to steer your ship.

In a ship we find the application of the laws of various sciences. There is mechanical as well as electrical engineering. There is the science of navigation itself. Let any one of their laws be violated and disaster must be the result. Success and failure, either one, is the result of laws as rigid as those of nature or civilized nations.

There is an army of young men and women who, with you, will receive their diplomas, and are filled with the desire for success. The sad thing, however, is that many possessors of these diplomas will slip back into places which are as competently filled by people without your preparation. The reason is the absence of a goal; it is the uncertainty concerning a port of destination whither to sail.

The International Y.M.C.A. sent out this question, "What Would You Like to Accomplish During the Next Ten

*Minister, Timber Ridge Christian Church, High View, West Virginia.

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The Reverend Lewis Weber Gishler, 908 W. North St., Muncie, Indiana

Camp Twa-ne-ko-tah for girls—a neighbor camp—is directed by Rev. and Mrs. R. C. Stoll, 144 Jewett Parkway, Buffalo, N. Y.

Years?" to 50,000 in thirty-eight countries. A summary of the replies shows the majority of the world's youth indicate a desire "to obtain a good position in business and society" and "to secure money for a comfortable home." There was a marked absence of the desire to enter the professions which are exacting in scholastic preparation. Can you be numbered among those who are desirous of these things?

What is the answer to the question: "What does it profit a man if he gain the whole world and lose his soul?"

Have you a guarantee that you will get your desired share of the world? But let us take it for granted that you belong to the few who achieve worldly greatness; what then? Where is your profit? Do you think I am making light of prosperity or happiness; of friendship or learning; of wealth or places of power. It is well to be above want, enjoy friends, and delight in matters of learning. But the question is still open: "What is the exact profit?" Does wealth or power add to human happiness? Does it bring peace to one's soul? Was David, the King, happier than David the Shepherd-boy?

"What haven for which to embark are you going to leave us?" you ask. Dr. Stone of the Academy of Natural Sciences, Philadelphia, was asked how the birds find their way during migrations. He answered: "No one knows definitely, it is a debatable point. But I think, there is some inherent sense of direction which tells them where to go." Those birds spent their lives between two definite points.

As God has placed such marvelous urge into these feathered travelers, has he left us without any natural desire where and how to spend our lives and eternity? Is it not the most natural thing for man to realize the vanity of the things which this world offers for a short-lived while, and with burning heart to desire to spend life and eternity in a continual consciousness of the presence of God? In the choice of your life's object you must provide for eternity.

There are an abundance of people who live from hand to mouth, driven by circumstances, guided by accidents, impelled by passions and desires, knowing what they want for the moment, but never having tried to shape the course of their lives into a consistent whole, so as to stand up before God and man when the question is put to them: "What seek ye?" and to an-

(Turn to next page)

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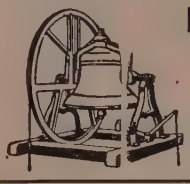

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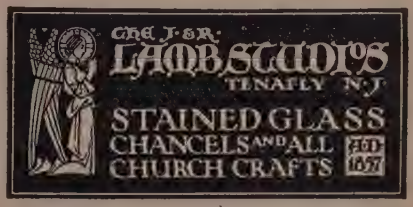

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ROBERT CASHMAN'S NEW BOOK

The Finances of a Church by Robert Cashman. Harper & Brothers. 159 pages. $2.00.

The business manager of The Chicago Theological Seminary has given us, in this volume, a very compact, authoritative and useful manual on church finance. Mr. Cashman brings to this task many years of practical experience and has included the simple tasks of directing the financial affairs of small voluntary agencies to the promotion of the benevolence campaign of one of the major denominations. The reviewer has known him for many years but we cannot recall any period of time when he was not engaged in some voluntary capacity as an active churchman.

It is a book by a Christian layman and is, on the whole, directed to the laymen of the church. One of the most valuable chapters in the book is that which discusses the work of the trustees; close to that is the chapter on the women's work. This latter is so valuable because, I feel, the author started out to persuade the women that many of their money raising methods were wrong but ends up commending them for their devotion, consecration and achievements.

For directors of the every-member canvass the book has much to offer. For the committee which seeks to raise capital funds for a new building there are splendid ideas; for the church treasurer, and the financial secretary, there are definite helpful suggestions. For the minister there is a chapter on Security for Old Age. This chapter may well be read, also, by the church trustees.

And there is an abundance of miscellaneous material for preacher, church men and church women. A new book of this kind is always welcomed in the field of church administration. We believe that Mr. Cashman's volume assumes a position of leadership in its field.

W. H. L.

Whither Bound?

(From page 73)

swer the question. They are the objects of winds and currents, without a strong hand at the helm.

We are proud of having harnessed the forces of nature and made them our servants. They are good servants. But woe unto us if they turn master. The winds and waves carry us to distant places, but now and then these elements revolt and bring the wisdom of man to naught. In the storms of life you must be able to appeal to one of whom you are certain can command peace. The disciples depended upon their Lord in the midst of storm, peril and shipwreck.

During early history there arose a controversy with England over the practice of impressing American seamen into English service. British captains stopped American vessels and forced men to their ships, and to obey the captains who would lead them where they had no intention of going. In life's voyage you are in danger of being impressed into service of pirate captains. If you do not resist it may involve betrayal of your home, school and country, everyone of which expects you to follow a captain acceptable to them.

These pirate captains are such as enter your life as friends and helpers, but remain as masters. You accept their guidance on a side-trip before finishing your first voyage. And when you have found out they are evil it takes a strong man to break away. The little man is crushed.

Follow conscience and gather wisdom. We are now in the midst of struggles and toils and false lights and frequent storms and darkness. As we press on with courage and hope, let us look forward with faith to the haven of our rest, to the welcome and the joy, the honor and the peace, with which our happy coming in shall be greeted by all who know and love us. You are making one life voyage. There is nothing to be compared to choosing the right captain—there is nothing in the world to be compared to right thinking and living before God and man.

U.N. TO ESTABLISH PRAYER IN NEW HEADQUARTERS

Lake Success, New York—A special chamber for prayer and meditation will be set up in the new headquarters of the United Nations, now under construction in midtown Manhattan.

In issuing a directive to Wallace K. Harrison, chief planning architect, to establish the prayer chamber, Secretary General Trygve Lie put the United Nations on record as making its first official act of deference to the concept of a Supreme Being.

Plans call for the installation of a simple, non-denominational prayer room in a sequestered area of the six-block project.

It is believed the Secretary General's instructions comply with persistent demands from believers throughout the world that the new headquarters include facilities for worship by members of all faiths.

Although the directive was issued several weeks ago, it was kept secret until the designers were able to work out some delicate problems. Among these was the planning of a prayer room which would be acceptable to the fifty-eight member nations and all the world's religious sects. RNS

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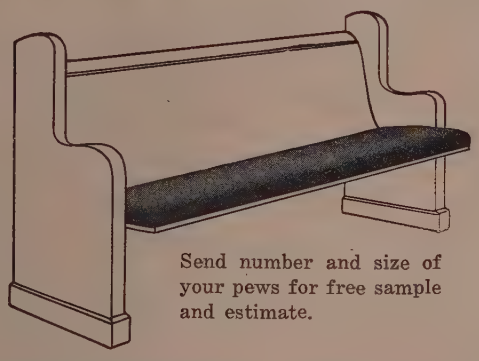

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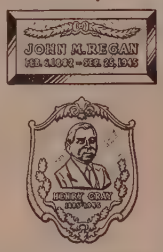

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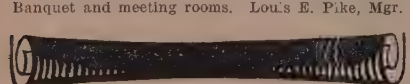

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SEPARATE LITERATURE OF EITHER ON REQUEST

The Minister's Tithe

Another Presentation of This Vitally Important Theme

*by Raymond W. O. Knowles**

WHAT do I owe to God? What is his and what is mine? How much of what is "mine" do I owe to God? What is the tithe of one who is giving his life to the work of the Lord? These and many other questions arise when the matter of the minister and his tithe is under discussion. In trying to answer some of these questions, I have formed some very definite and satisfactory ideas so far as I, personally, am concerned.

Let me say in the very beginning that my tithe is figured on the basis of 10% of my gross income. In other words, one dollar out of every ten dollars which comes into my hands is set aside as tithe. Immediately, I hear some one raising the cry, "Oh! That is too much for me to give. I can't afford that!" Where did you get your money? Who gave you the power and ability to earn as you do? What ought you to render as an expression of gratitude and appreciation for the ability and privilege of sharing in the great work of kingdom building?

We serve a rural parish of some 1296 square miles in area. It is true that our town has a population of some 10,000 people but I am still a rural minister, although our church has a membership of some 1200 people. My driving in connection with my work has averaged over 20,000 miles a year for the past twelve years. This requires the expenditure of considerable money for the maintenance and financing of an automobile. Other expenses of entertainment and professional expenses are rather a large amount, too. Three children, a son and a daughter in college, and a son in high school make a rather heavy drain on the family budget, but we still take the first 10% and set it aside for the Lord's work, not automobile or household expense, and here is the reason:

A man in business or a man on the farm has what is known as a capital investment which he is able to depreciate and use as a deduction on his income tax. Perhaps the minister feels that he has no such capital investment and can not take any deduction on his income. May I say that I have found that the long form for the figuring of income is much better to use than the simpler shorter form 1040. In figuring my income tax, I take 75% of the total mileage of my automobile for the year and multiply that mileage by five cents per mile, which is a reasonable figure, and lower than many companies allow for mileage when a man uses his own car, and whatever that figure may be, I use it for a deduction from my income tax. More than 85% of my driving is in connection with my work, but the government allows a deduction of 75% only, as business expense. Books, periodicals, entertainment in connection with business, professional dues and expenses, all of these may be taken as deductions. Just because a man uses his automobile on his job should not be sufficient reason for him to figure that he is entitled to use that as a basis for figuring his tithe. He should figure it as business expenses, deductible up to 75% from his income tax.

We too contribute to our local church budget, in fact the total of our contributions last year was more than $450 to all of the church-related institutions and the church budget, but why should I not believe in the thing that I am doing and the work of the church enough to put as much, or more, into the local church than the average layman does? We should be an example here as well as in our daily living. Only five of my laymen give more to the local church budget in a year's time than does the parsonage family, but that is as it should be. We should be in the forefront in our leadership, here as well as in other areas of life.

Here is my advice, if it is worth anything, take the first 10% and set it aside as tithe. Give at least 60% of that tithe to the local church budget, and the other 40% to other church-related charities. Keep accurate account of automobile mileage, professional expenses, and other relevant costs, and consult some good tax man as to allowable deductions and expenses and claim those deductions in figuring income tax, and then, use the balance of the money which comes to us wisely and judiciously, and the little that

(Turn to page 78)

*Minister, First Methodist Church, Garden City, Kansas.

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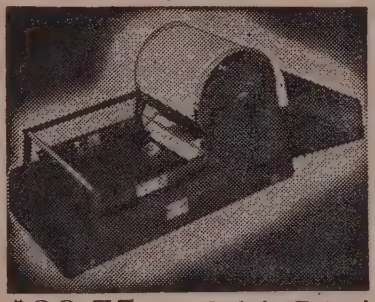

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The Minister's Tithe

(From page 76)

we may have with God's added blessing will be enough for our needs.

We, as ministers, it is true, are using all of our time in the work of the Lord, hence, some may feel that the demands are not upon them as they are upon laymen in certain areas. All that we are and have, minister and layman alike, is God-given, and we, as good stewards ought to pay unto God our tithe, as an expression of gratitude and recognition of the fact that all that we have is from his bountiful hand. Because we are in the ministry does not, I think, relieve us from any of the religious obligations which we think are the rightful expectations from our laymen. "Be ye doers of the word, and not hearers only" is a much greater demand upon the minister, it seems to me, than upon the laymen, for we are to be examples to our laymen.

I sometimes resent the fact that many people seem to think that ministers are a separate and different sort of human being, (if they are human beings in the minds of some) but I think the minister has brought this upon himself in many respects. Some expect merchants to give them a "ministerial discount" on the things they buy from him. Why should he? This is not the day of "$150 a year salary and a pound party to feed the parsonage family" but this is the day when, in many areas of our country, the minister is being supported in a way that enables him to take his place and do his part in the affairs of the community. If we are to assume this role of responsibility in the community, then we will need to come to grips with all of the problems in all of the areas of responsibility, as nearly as possible. Let us not be lagging in leadership in assuming our share of the financial load in our church and our community, and above all, let us deal honestly and fairly with God who is the "giver of every good and perfect gift" even our power to earn and our power to do good for all men.

The Jew, under law, was required to give one tenth of all that he had and earned, to God. Should we, under grace, give any less than was required by law of our spiritual ancestors? Let us, then, "render unto Caesar the things that are Caesar's, and unto God the things that are God's!"

COOL TO NEGRO PASTORS

Washington, D. C.—A plan to exchange ministers among Presbyterian churches here for one Sunday has been delayed because only two of 12 white churches consulted agreed to accept Negro ministers for the day.

The Presbytery of Washington City, which is made up of representatives of 42 churches, three of them Negro, and four missions, unanimously approved of the pulpit exchange at their March meeting. It was to have taken place May 1.

Members of the committee felt it would be better to drop the subject than go ahead when it was unable to find a white church which would accept the third Negro minister, Mr. Fahl said. Later, the Presbytery told the committee to proceed with the exchange plan for some future Sunday "with the assurance that the Presbytery is back of them."

"We have missed the one great opportunity in years to show a feeling of brotherhood and set an example which God knows is needed in the country now," Dr. J. Hillman Hollister, pastor of Chevy Chase church asserted. His church was one of the two which agreed to have a Negro pastor. RNS.

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Editorials

(From page 7)

when the ability to compromise an insignificant viewpoint in order to achieve a worthwhile goal is genius. Just what things must not be compromised will, in the final analysis, rest on human judgment.

I have a minister friend who has travelled long and upward in the profession on his ability to bring contesting groups together. I first saw him in action many years ago. He had a little church in the open country. It was the typical frame, rectangular building with a pulpit in the center and space for a choir of six or eight people at the right of the minister. The youthful clergyman had developed an effective young peoples' work and these alert young people were eager to sing in the choir. But the platform was too small. So it was proposed that it be extended. Once the proposition was made, the fight was on.

Those who contested for the small choir area insisted that the young people were enthusiastic now but that they would not last. "They will soon tire of their choir and forget it; then the same old timers will continue. Look how silly it would be to have six people occupying space made for twenty."

The large choirites insisted that a few worn out voices monopolized the program and were afraid of the youthful competition. The setting was perfect for a fight which could wreck the church. But the young minister was more than equal to the occasion. He came into the meeting with some blue prints for a telescoping platform. Closed, the choir area was that which had been used. Opened, it provided space for a chorus choir. Since he had secured funds to build the platform the verdict was to go ahead. That was leadership.

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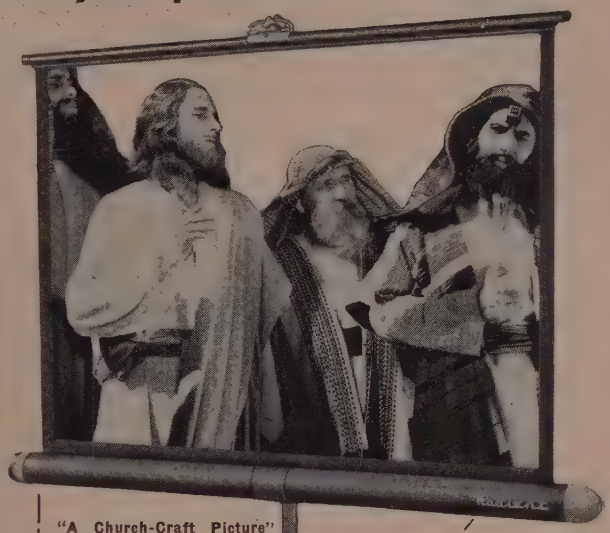

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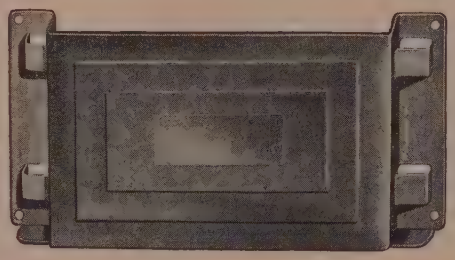

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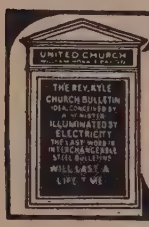

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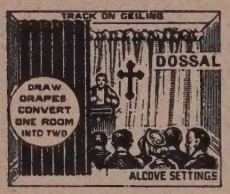

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